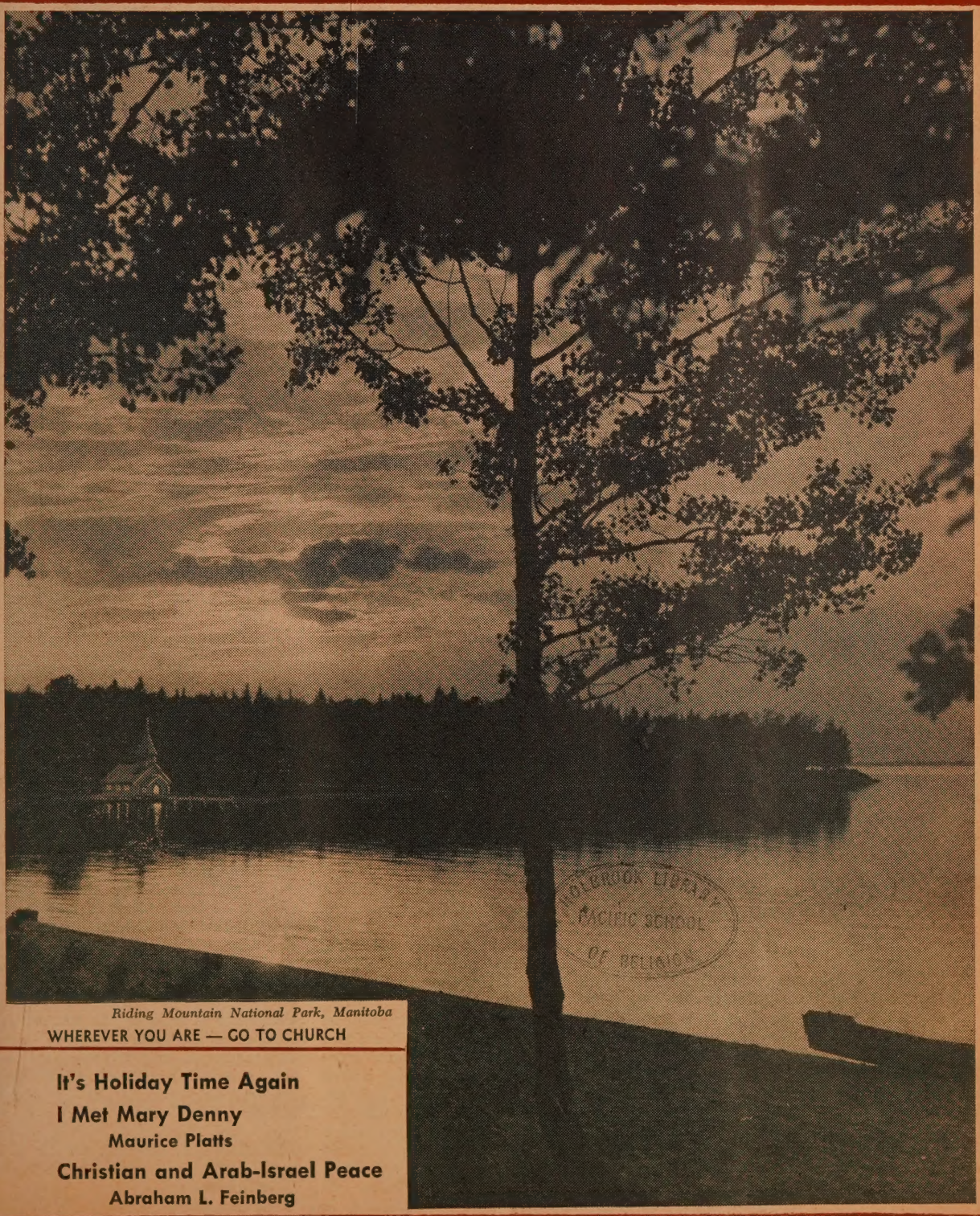
THE UNITED CHURCH

JULY, 1956

OBSERVER



Riding Mountain National Park, Manitoba

WHEREVER YOU ARE — GO TO CHURCH

It's Holiday Time Again

I Met Mary Denny
Maurice Platts

Christian and Arab-Israel Peace
Abraham L. Feinberg

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Letters

"Need Prison Reform"

Dear Sir: In a recent OBSERVER there is an "editorial plea" advocating the abolition of capital punishment. Judging by the lack of response to this, it would seem that most United Church members are singularly apathetic to this most important problem.

I suppose none of us would agree that capital punishment is a Christian procedure. On the other hand, we shall still be guilty if we abolish this brutalizing practice and then sit back, satisfied.

To begin with, we must be willing to do more with our law-breakers than we are now doing. Canadian prisons are overcrowded already and conditions are bad—how bad few of us bother to find out. Are we willing to provide more money to improve these conditions? . . . Far from being rehabilitated, many offenders become far worse while undergoing imprisonment which is supposed to "teach them a lesson." Our system smacks of vindictiveness rather than the sincere desire to rehabilitate all possible offenders.

Perhaps the Church is needed to take the lead in prison reform. For most of us, the first step would be increased knowledge . . .

Trail, B.C. Dorothy H. Morrison.

The Church's Job?

Dear Sir: In the article, "Ascension Day and Pentecost," by Harvey G. Forster, the writer says in one place: "The Church . . . knows it is not called to be the Saviour of society. Its sole commission is to witness to the Saviour." This seems a very narrow interpretation of Christianity. I have always understood that the Church (I assume the writer was not thinking of the Church and Christianity separately) *was* called to be the Saviour of society. Certainly society seems to expect the Church to take this position, even though it doesn't show itself too eager to be saved!

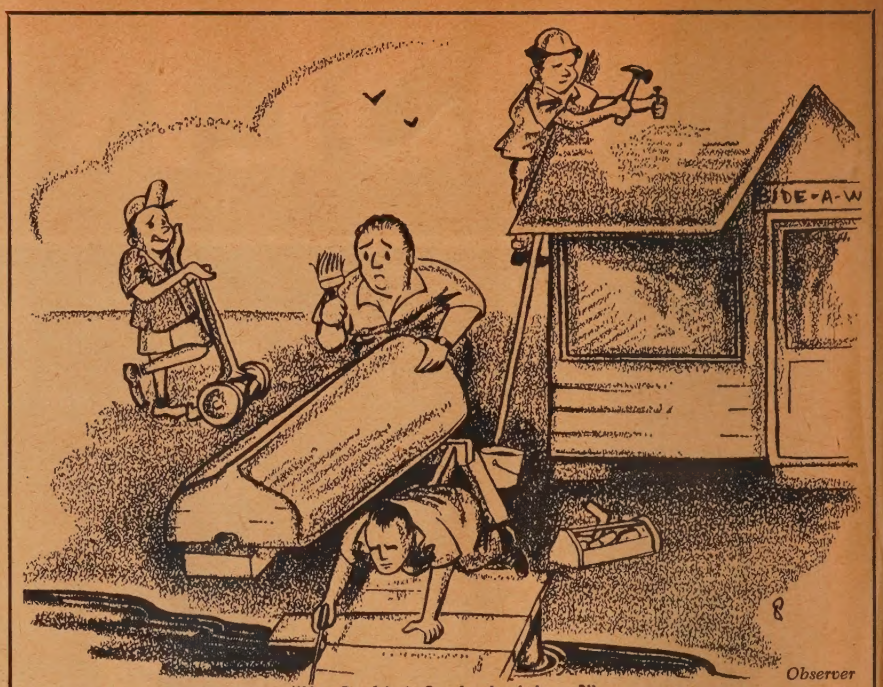
We are not told that Christ confined Himself to preaching the Kingdom of God —He healed the sick, comforted the sorrowing, fed the hungry, scourged the money-changers from the temple — and what about Paul's innumerable admonitions in his letters to the Corinthians? . . .

If it is not the Church's job to take the lead in fighting the material evils of the world, then to whom shall we look?

Bible Hill, N.S. Helen Wright.

"Need Nothing Tangible"

Dear Sir: The ever-increasing number of plays, pageants and tableaux entering our beloved Church seem to indicate a tendency to please and entertain rather than bring us a living Christ in a living language. And if we should continue on the path of entertainment we will in the not very far off future reach the point where a mere group of diletantes or amateurs will fail to satisfy us, and appetites for the spectacular will grow and become insatiable. We shall then have Hollywood & Co. bringing us the Bible on



"Hey Pop! is it Sunday back home?"

Sundays and Sodom and Gomorrah on other days . . .

Surely, Mr. Editor, in order to worship in Spirit and Truth, we do not need anything tangible. We should be sufficiently advanced now in the ways of Protestantism to render stage props unnecessary. Surely we are not initiating our youth in the ways which brought Rome to the point of idolatry. Surely you would not want us to reach the place where we can no longer worship an UNSEEN God?

I have tried to keep this letter free of cynicism and rancour but deep concern motivated me to strike this note of warning. History abounds with examples of abuses which crept in almost imperceptibly.

Port Arthur, Ont. H. S.

"N.E.M. Ineffective Until . . ."

Dear Sir: . . . every minister, in his own pulpit, and in his own pastoral work, should be an evangelist, by sermon, and private conversation presenting his people with the offer of God's Salvation to sinners, through Jesus Christ, and leading into a personal experience of that Salvation.

However, that is not what we have been doing. We have not been thinking in terms of sinners converted, and redeemed from sin. Many of our laymen are finding that experience at Elgin House, at summer Bible conferences, at other churches, or at Preaching Missions conducted in their own churches by visiting United Church ministers, but so very very few of our United Church laymen have become Christians under the ministry of their own minister—and a Christian is not synonymous with a church member, but is one who knows Jesus Christ as his own Saviour and Lord.

The National Evangelistic Mission will be quite ineffective until every minister in his own pulpit, and in his own pastoral contacts, fearlessly, plainly, and especially humbly, urges his own people, as sinners, each one to accept as his own Saviour the Christ who died to save men from sin.

Many of us ministers might find it humbling, and rather embarrassing to hear what our laymen say about our lack of evangelical fervour in sermon and pastoral work.

Loring, Ontario. Elmore H. Brampton.

"Be Teetotaler or Resign"

Dear Sir: In your issue of May 15th appears a letter in which the Editor is mildly rebuked for answering with a blunt "NO" the question, "Is a minister of the United Church required to take a vow never to drink?"

Your answer could have been extended considerably but the substance would have been the same "NO." My regret is, not that your answer was a blunt "NO," but that the policy of our Church is such that you could not have answered otherwise.

We are approaching another gathering of the General Council. I am of the opinion that the witness of the Church would be considerably strengthened if such a policy were adopted, by the Council, that she could say to all concerned that all her ministers are total abstainers from the use of alcohol as a beverage. All who are not total abstainers should be asked to become such or resign from the ministry. I know this smacks of compulsion rather than volition, but very few, if any, would be affected. Then when the Church desires that the laity be "VOLUNTARY ABSTAINERS" she can preach with the moral authority of a ministry that practices Total Abstinence.

Alexander, Man. W. R. Donogh.

"OUR COTTAGE CHURCH"

By A. P. ADDISON*

IT IS hard for me to realize that the beach area which now provides a playground for many thousands, was once the Robinson Crusoe country of the Addison clan. The Georgian Bay shore, from Wasaga Beach north, for about 40 miles, was uninhabited except for a couple of fishermen's shacks and our cottages. When we drove to the cottage from Penetang by democrat, with a second team struggling with groceries and supplies for two months, we were there for the summer. But although we were isolated we did not forget the amenities of life, especially the "Holy Habits of the Spiritual Life." Right from the beginning, in 1914, we had our regular morning church service at Aunt Margaret's cottage (Dr. Margaret Addison, then Dean of Women at Victoria College), with my venerable, old, saddle-bag preacher grandfather presiding.

Early, the service took on a pattern which has changed but little through the years. The adults took turns in assisting with various parts of the service. One might read the lesson or tell a children's story, or lead in prayer, while another might conduct the service or read the sermon. Always my Aunt Charlotte presided at the wheezy old reed organ whenever she was able to leave her post as dietitian in an American hospital to join us for a Canadian holiday. It was the only time, I suspect, when she renewed her touch with her first career, music. Just before the sermon, we sang a children's hymn, and grandfather would look up with a benevolent smile and say, "Now then children, you may go," and we would solemnly file out to build sand castles, while the adults listened to the sermon.

The sermon was always read from a volume of the great sermons of the time, and often the prayers, too, were chosen from the world's great prayers. Occasionally now, someone may offer one of his own sermons, if the volumes on hand do not meet his taste, but for the most part, the pattern remains.

A guest is honoured to be asked to read the lesson, tell a story, or even sing a solo, and almost invariably he or she so regards it. The whole atmosphere is so informal, the quiet and beauty of the place is so compelling, the fellowship is so real, that all of us, I think, feel the Summer services are among the richest worship experiences of the year. If only the people with outboard motors would stay away from our bay on Sunday morning!

**Mr. Addison is minister of First United Church, Timmins, Ontario.*

from meeting

. . . to dinner

. . . to group

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THE first Orange parade of which there is any record was held in Toronto, July 12th, 1822. *The York Weekly Register*, published in what was then Little York, in its issue of July 18th, 1822, had the following paragraph:

> *"The members of York Lodge assembled in their lodge rooms on the 12th instant to celebrate the anniversary of King William III, Prince of Orange, at two o'clock. They marched in procession to church, accompanied by the band of the West York Militia, where the Honourable and Rev. Dr. Strachan gave an elegant and appropriate discourse on the occasion."*

Long before that date, however, Orange Lodges were meeting in different parts of the Country. There was no attempt made to create an organization until Ogle R. Gowan, the First Grand Master, came to Canada. How many isolated lodges were working is not on record. It seems clear, however, that gatherings of Orangemen were held in Toronto, Montreal, Saint John, N.B., the County of Carleton and other points that were not in possession of any warrant and could not therefore be called lodges. They consisted of groups of Orangemen who had been initiated in the Old Country and coming in contact in their new homes they held social gatherings from which, no doubt, they derived a great deal of pleasure and kept alive their zeal for the cause.

It is undoubtedly the case that the British regiments and ships of the Navy that were stationed in and about Canada at the beginning of the 19th century had Orange lodges. The men who fought at Queenston Heights and Lundy's Lane, in 1812, had Orange lodges in their regiments.

During the Great Wars Orange lodges were active recruiting centres, and no society or organization in Canada, in proportion to its members, contributed more men to the Canadian Expeditionary Forces.

While Overseas Orangemen from Canada maintained their lodge connection, and even in the trenches met together. During World War II Canadian Orangemen held a meeting in Rome.

The Orange Order spent $15,000 in fighting the celebrated Tremblay Marriage Case, and, after nearly nine years of persistent effort on behalf of a lone Roman Catholic woman of Quebec, obtained a decision from the highest Court in the British Empire establishing the status of all Protestant clergymen to perform the marriage ceremony and protecting hundreds of innocent women and children (Roman Catholic as well as Protestant) from being stamped with the brand of shame.

The Loyal Orange Association, in conjunction with the Loyal True Blue Association and the Ladies' Orange Benevolent Association, has been instrumental in establishing children's homes across the Dominion, and for this charitable work has raised nearly three million dollars for land, buildings and maintenance, and has housed, clothed, fed and educated thousands of Protestant children, very few of whom were children of members of the Order.

Orangemen do not lay claim to exclusive loyalty or exclusive Protestantism, but do, with pride, look back upon more than a century and a quarter of active organized Protestant effort as being of noteworthy and laudable contribution in the onward march of liberty and freedom in Canada.

Loyal Orange Association

ANNIVERSARY EXTENSION COMMITTEE

Devotions By PETER GORDON WHITE

A Lovely Light

A candle is but a simple thing,
It starts with just a bit of string,
Yet dipped and dipped, with patient hand,
It gathers wax upon the stand
Until complete and snowy white,
It gives at last a lovely light.

Life seems so like that bit of string!
Each deed we do, a simple thing;
Yet day by day if on life's strand
We work with patient heart and hand
It gathers joy, makes dark days bright,
And gives at last a lovely light.

—Clara Bell Thurston

The Gift of Power

AS THIS is written, news of the rock-slide at Niagara dominates the front page of the morning paper. A power plant on the American side has been torn in half by tons of rock cascading into the Niagara gorge. Many areas in northern New York state are without power.

Among our reactions to this spectacular disaster is the remembrance that, contrary to our popular opinion and the way we express it, powerhouses do not create power. They transform power. They take the power of the rushing river and change it, making it available for use in homes, stores, schools and factories.

We have sometimes heard the Church referred to as a powerhouse. This could be, especially if we think of powerhouse in the transforming sense. The Church helps people to utilize the power of God. It guides them—in a variety of ways—to meet the conditions whereby God's power finds its outlet in human personality, overcoming temptation, surmounting sorrow, and resisting the onslaughts of destruction within.

The Church is certainly in the business of mediating transforming power.

Your Promised Land

THE person who wrote this had long acquaintance with his Bible:

"If you are impatient, sit down quietly and talk with Job.
If you are a little strongheaded, go see Moses.
If you are getting weak-kneed, take a good look at Elijah.
If there is no song in your heart, listen to David.
If you are a policy man, read Daniel.
If you are getting sordid, spend a while with Isaiah.
If you feel chilly, get the beloved disciple to put his arm around you.
Is your faith below par? Read Paul!
Are you getting lazy? Watch James.
And if you're losing sight of the future, climb the stairs of Revelation
For a glimpse of your promised land."

A concern for acquaintance with Scripture, and the meaning of it for our lives, grows throughout the Church. Many have taken up the habit of daily Bible readings, using THE OBSERVER listings as a guide.

As a matter of curiosity, some folk would be interested to know the reading habits of others. When do you read these passages? Is it the same time every day? Is mealtime best for a family circle? Which meal? What can you do for very young children? What is the best use of solitude for Bible reading?

Meanwhile, here are your selections for the coming month:

July 1. The Light of the World. ..... Revelation 3: 14-22

Jesus Is the Son of God. Matthew 3: 13-17; Hebrews 1: 1—2: 8; 6: 1-3.

July 2. Peter's Confession ..... Matthew 16: 13-20
July 3. I Am the Way ..... John 14: 1-11
July 4. God Speaks Through His Son ..... Hebrews 1: 1-9
July 5. Such a Great Salvation ..... Hebrews 2: 1-9
July 6. The Danger of Apostasy ..... Hebrews 6: 1-9
July 7. The Witness of John ..... Matthew 3: 1-13
July 8. The Witness of Thomas ..... John 20: 24-31

Jesus Is the Saviour of Men. John 4: 39-42; Hebrews 2: 9—5: 14.

July 9. Whoever Believes ..... John 3: 12-21
July 10. The Saviour of the World ..... John 4: 31-42
July 11. Bringing Many Sons to Glory ..... Hebrews 2: 10-18
July 12. Consider Jesus ..... Hebrews 3: 1-11
July 13. Firm to the End ..... Hebrews 3: 12-19
July 14. Entering God's Rest ..... Hebrews 4: 1-13
July 15. The Source of Eternal Salvation ..... Hebrews 5: 1-10

We Belong to a Great Company. Acts 2: 44-47; Hebrews 10: 19-25; 11: 1—13: 8.

July 16. The Fellowship of the Apostles ..... Acts 1: 13-14, 23-26
July 17. The Unity of the Faith ..... Ephesians 4: 1-14
July 18. Waiting for the Saviour ..... Hebrews 9: 15-28
July 19. The New Covenant ..... Hebrews 10: 5-18
July 20. By Faith We Please God ..... Hebrews 11: 4-12
July 21. Strangers on the Earth Hebrews 11: 13-23
July 22. Heroes of Faith ..... Hebrews 11: 32-39

Witnessing Through Suffering. Acts 12: 1-5; 1 Peter 1; 4: 12—5: 14.

July 23. Suffering as a Good Soldier ..... 2 Timothy 2: 1-7
July 24. The Discipline of the Lord ..... Hebrews 12: 5-11
July 25. Purifying Your Faith ..... 1 Peter 1: 1-9
July 26. Christ Suffered for You ..... 1 Peter 2: 18-25
July 27. Suffer for Righteousness' Sake ..... 1 Peter 3: 13-22
July 28. Suffering as a Christian ..... 1 Peter 4: 12-19
July 29. After You Have Suffered ..... 1 Peter 5: 1-7

A Call to Christian Living. (Temperance.) Luke 2: 40, 51-52; 1 Peter 2: 1-3; 4: 1-11; 2 Peter 1.

July 30. Growing as Jesus Grew ..... Luke 2: 41-52
July 31. Christian Thinking ..... Philippians 4: 4-13

Plus Quality

IN one of our newer Churches, a very little girl saw a cross up front for the first time. Her query was a real thought-tickler: "Why have they got that plus sign in Church?"

THE UNITED CHURCH
OBSERVER

JULY, 1956

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Rev. W. C. Lockhart

IN THE NEXT ISSUE

Winnipeg's United College
By A. C. FORREST

Life at Albert
By E. L. HOMEWOOD

Observations

BRANTFORD PRESBYTERY may be excused for jumping the gun and getting ahead on the schedule of the National Evangelistic Mission, by inviting English Methodism's Joseph Blinco for a May Mission. Reverends Arthur Kewley and Ralph Waugh dropped in at the office recently with hands full of pictures and faces full of enthusiasm to report on results. The Rev. Mr. Blinco was associated with Billy Graham in Toronto and won the respect of the United Church ministers active in that mission, last fall.

It was an official Presbytery undertaking, and two good meetings were held in Galt. 12,000 attended. 200 or so were turned away from the final meeting in the Capitol theatre. The Evangelical groups with which Brantford is well supplied co-operated and attended the meetings. A highlight according to our reporters was an open air meeting on the steps of the city hall. Less than a high-light: the plain truth that the mission reached very few people outside the Church. Joe Blinco, a product of the Cumberland mines, a harsh boyhood, has a story which reminds one of a John Wesley Journal. He will be in Peterborough in November, for another Mission.

* * * *

• STUDENTS FROM MANY countries haunt the halls and lecture rooms of most of our church offices and colleges, and it's always a pleasure to us to see so many races and colours amongst our church and college students. We haven't been a frequent visitor to the secondary schools and hadn't realized until recently how many bright young pupils from abroad are attracted to them. For example in last year's enrolment at Ontario Ladies' College, Whitby, there were girls from Africa, Bermuda, Brazil, Colombia, Costa Rica, Guatemala, Honduras and Peru. Dr. Stanley Osborne, the Principal, tells us that they also have graduates in Argentine, Bolivia, Dominican Republic, Haiti, Jamaica, British Guiana, Nassau and Trinidad.

Most of them are daughters of Canadian or English-speaking people living abroad for whom it is advantageous to send their children to study in Canada. The boarding schools which have many functions to fill also help provide a good education in a home away from home, for the children of Canadians who may be living in a remote part of Canada far from good educational institutions.

Enrolment at OLC this year was 123. Alma, St. Thomas; Balmoral, Winnipeg, and OLC are the only strictly girls' schools under the United Church. The others are co-educational.

We hadn't thought much about it but presumed that a co-educational boarding school might present more problems than one for just boys or girls. We saw the principals recently, however, from Alberta College, Mount Royal, Albert, and United, of Edmonton, Calgary, Belleville, Winnipeg; Stanstead, Quebec, and St. John's, and they looked like a very peaceful and unharried group. We expect in the next issue to carry a major story on Albert which is celebrating its Centenary.

* * * *

• REPORTS COMING TO THE OBSERVER indicate that many have been nominated for the Moderator's chair at the next General Council, by Presbyteries or Conferences in recent sessions. Such nominations are of course not official but serve to announce that one or another section of the Church believes that it knows a man suitable for the Church's highest office. To be officially nominated one must be named from the floor of the General Council, and to be eligible he must be a Commissioner. It is believed, too, that at least one of the following has requested that he be not nominated: Revs. J. R. Mutchmor, E. Crossley Hunter, Frank Bannister, Hugh McLeod, E. Melville Aitken, J. S. Thomson, Norman Coll, James Finlay, George Telfer, W. T. Ross Flemington.

* * * *

• ABRAHAM FEINBERG is a Jewish Rabbi for whom we have considerable affection and respect. While readers of this journal who remember some of our comments on the Arab-Israeli situation will know that we don't look at the near East situation from the same point of view, we do share each other's fears of further trouble, and hopes of eventual peace. So that those who expressed interest in the recent article by Dr. C. E. Silcox will understand how a very distinguished leader of the Jewish community feels about the matter, we have asked Dr. Feinberg to write a piece. "Christians and Arab-Israel Peace" appears on page 14.

More Money Than Men

THE Conferences have just ordained 102 new ministers, the largest number in any year since Union. Here at Sackville, Dr. Harold Young reports to the Maritime Conference that the colleges have had the largest enrollment of theological students they have ever had. On every hand we are hearing good reports of new candidates for the ministry coming forth from the congregations. Sydney Presbytery alone has 30.

Mount Allison had 96 student ministers in arts and first year theology last year, at the start of term, and four new candidates appeared during the year, to swell the total to 100. While the most promising numbers of candidates are still coming from the ranks of the late teens and early twenties, young men in business and professional life keep reviewing their decisions made some years ago, and are deciding to be ministers. The high academic honours being won by some of these mature men must be encouraging to others who are just starting back into the academic life, after years out of school earning a living.

Since church extension has become the main challenge of the Church, the money has been easier to get than the manpower. In order to supply our new charges men have been drained from the rural areas. We seem to be doing a fair job making use of our students, our retired men, and a few laymen in the new areas of the north, and in expanding suburbia.

Figures show that during the last ten years the Church has lost 1,124 ministers by death, resignation and retirement. In the same period we have 851 new ones. In our era of greatest expansion we have suffered a net loss of 273 ordained men.

The bright spot of the picture is that during the last three years there has been a small gain, and we are moving, even if it is rather slowly, in the right direction again. The situation is so serious that every congregation should be a recruiting centre.

THE NEED FOR LONG-TERM PLANNING

THE need for serious long-term planning was emphasized by Mr. Harold L. Arnup, B.Com., when he addressed the sessions of the Maritime Conference recently. The Assistant Treasurer of the Church made a sweeping statistical survey of the United Church, its growth and its potentialities. He pointed out that 362 new churches and church halls are needed in the next eighteen months; 120 manses should be built.

The 80,000 new babies born into United Church homes every year equal the numbers necessary for 200 new congregations of 400 members each. In the post-war period the United Church has erected 828 new churches or church halls, and 399 parsonages. The majority of the new buildings have gone up on established charges, but 195 of them have been erected through church extension funds.

The total value of church property has increased from $95 million to $246 million in the past ten years. Despite all the new building the total debt on church property is less than $13 million. That in itself is a big achievement. The ratio of debt to property owned by the congregations is 5.3 per cent.

Mr. Arnup reminds us that we have badly underestimated our needs. Fortunately we, too, have underestimated our capacities. Wherever the United Church has attempted to measure up to its challenge and proceeded with its job, the lay people of the Church have been ready to provide the funds.

He is right. What we need is wise, long term planning, plus the conviction that when Christian people see a job to be done, they should go ahead and do it, with faith that the wherewithal will be supplied.

CONVERTED MURDERER

BEFORE Robert Graham, 24, was executed in Vancouver last month for a brutal and drunken murder, he was converted to Christianity, wrote a letter to his judge thanking him for a fair trial, and willed his healthy eyes to a half-blind unemployed father of two.

The good that came out of the young man at the end of his violent life, was in response, in part at least, to the ministry of Protestant Chaplain Grant Hollingsworth. His Chaplain helped him write just before he was hanged:

"Having lived a godless life up to a few short weeks ago, I have found the Lord Jesus Christ as my personal Saviour. . . I am very sorry for the sins of the past." According to *Time* he walked to the scaffold with a faint smile on his lips.

It seems a little sad, that our penal system—continuing to exact the death penalty—which may be used to bring about a prison conversion, to help a soul find a Life Hereafter, could not be altered to help him find a decent life here. Strange though it may seem to us who have our freedom, many Christians have lived out a sober and godly life behind prison walls. Life imprisonment is a bitter penalty to impose. Society must, however, protect itself against the sort of man Robert Graham was. It can protect itself without sending him into Eternity.

THE SEVEN DEADLY SINS OF A CHURCH BUILDER

1. Building without an architect.
2. Building on inadequate property.
3. Building the first unit without general plans for the whole.
4. Making the first unit a basement.
5. Failing to provide for parking.
6. Building for the present and not planning for expansion.
7. Letting prejudices influence good judgment.

OBSERVER
JULY, 1956

JAPAN, AS I SAW IT

By GEORGE DOREY*

THE first impression I received after landing at one of the world's finest airports was of the number of people on the streets — everywhere. Later that was deepened as I travelled a bit. There are so many people (eighty-eight or more millions) in so small a space that Japan is one of the most densely populated areas of the world.

These millions are as literate as any on earth. Newspapers have huge circulations. They know what is happening. They are highly industrialized. In one or two generations they moved from a feudal society based on the land to the kind of society to which our Western world had developed over a period of 100 to 150 years. The Japanese saw in the 1930's, and perhaps even earlier, that they had to find markets for their manufactured products in the countries around them. Someone invented a phrase, "Greater East Asia Company Prosperity Sphere." Unfortunately the military got the upper hand and proceeded to seek this property by force. We all know the result — Japan was defeated in the war. What we are not so clear about is that in the process she lost her natural markets in Manchuria, Korea, China, the Philippines, and generally in East Asia and that she received a few million additional people who had been living in the conquered lands.

So today Japan faces a truly gigantic task in rehabilitation of its industry—that is almost completed—and in finding markets for the products of her very hard-working labour force. She must do this in the face of high tariffs and the rapidly developing industrial life of most Asian countries.

Yet there is no outward sign of stress. The people are neatly dressed in "foreign" clothes. The railways — urban, suburban and long distance — carry an enormous number of passengers efficiently and safely.

Nevertheless, I have a feeling that the whole Japanese life is precariously balanced. Political life hardly reflects this. There are, of course, divisions on party lines, but these do not seem to be extreme. Communism as a political party is in eclipse.

Here is a dynamic society of nearly ninety million people—slightly more than one-half engaged in some form of industry —the other fraction in the production of food—a society in which the will to survive is as highly developed as anywhere in the world and which has demonstrated its power to change rapidly as its interest seems to require.

Rt. Rev. George Dorey, D.D., Moderator of The United Church of Canada, has recently paid a visit to Japan.

After a Century

What part does religion play in this drama? Outwardly Japan is religious. Everywhere one sees shrines and temples. On special occasions thousands flock to these in pilgrimages. The census reveals something like seventy-eight million adherents of Shintoism and forty-eight million Buddhists. Obviously there is duplication, and multitudes do not consider either of these religions exclusive the one of the other. Against these figures a total of 500,000 Christians seems pathetic after one hundred years of missionary effort. "Christianity in Japan can offer much, but its teachings are not widely known," says Hugh Gibney in his enlightening book, *Five Gentlemen of Japan.*

The United Church of Canada co-operates with the United Church of Christ in Japan, commonly called the "Kyodan." The Church is itself significant as a venture in co-operation. It is completely autonomous and Japanese. Its membership represents seventy per cent. of Japanese Protestant Christianity, according to Dr. K. Muto, the Moderator, who was recently in Canada. Alongside, and as the co-operative agency for the Missions is the Inter-Board Committee representing eight Missionary Societies, all except ours being from the United States.

May I try to set in order, impressions of the work of the Kyodan and the agencies represented in the Inter-Board Committees (I.B.C.). From the earliest days of our mission (1873) special attention has been given to reaching the educated classes of Japan and to take advantage of the need of and desire for education by founding institutions of higher education.

Central Methodist Tabernacle in Tokyo, of which Dr. Muto is pastor, was designed to reach the students of the Imperial University. The Japan Christian *Year Book* for 1955 lists 167 schools in Japan carried on by Protestant groups. Some are small, some are not more than trade schools, but a careful examination of the list shows that a large number of Japanese students are enrolled in universities, colleges and high schools founded by and still carried on by the Christian Churches. In age they rank from the Aoyama Gakuin (a Methodist foundation) dating from 1874, to the newest University — the International Christian University which received its charter in 1953. Mrs. Norman in the June 1st OBSERVER has given facts about Kwansei Gakuin which sufficiently illustrate the educational work in which our Church is engaged.

It was my privilege to visit the Girls' Schools at Shizuoka and Kofu in which the Woman's Missionary Society is interested. When you see over a thousand girls gathered for chapel service and know that this is a daily occurrence you realize what an opportunity for evangelism is ours in such schools. Practically, the place the schools occupy in the affection of the graduates is shown by the gifts from graduates for the rebuilding of the schools destroyed during the war.

Industrial Evangelism

On the whole, the work of the Christian Church in Japan has been most successful in the cities, and in the cities among the better educated classes. As a result the Japanese Church is now concerned about industrial evangelism. How can the Christian message become alive in the lives of the members of labour unions and generally among the Japanese workers? I heard a Japanese minister explain the situation in precisely the same terms as a Finnish Lutheran Bishop had put the case to a few of us in Toronto in 1954. Occupational Evangelism, as it is called in Japan, is not something that is essentially Japanese. It is pre-eminently a concern of the whole Christian Church, but to find it a major concern in Japan is proof of the vitality of the Church in that land. Dr. H. D. Jones has been on loan to the Kyodan from the Presbyterian Church in the U.S.A. He has done a very good work. Our own missionary, Rev. T. Jaeckl, is presently on furlough studying Industrial Evangelism in Germany. On his return he will continue his contribution in that field. Let no one, however, think this is only the concern of the missionary. It is on the heart of the Japanese Church.

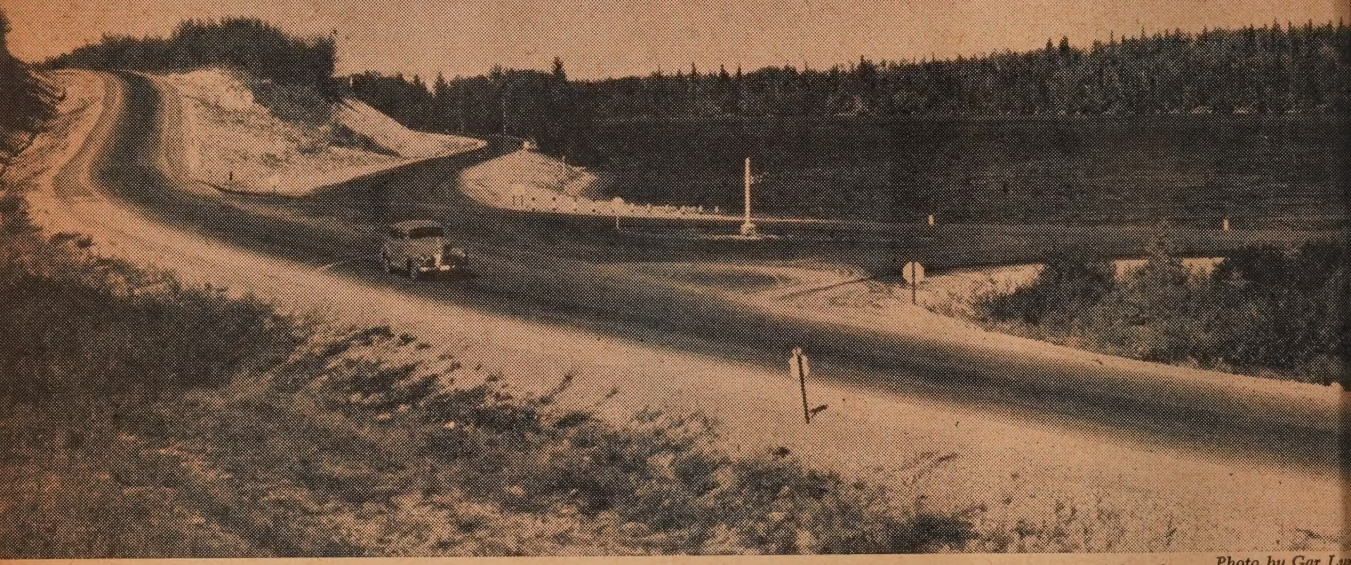
Rural Evangelism

Alongside Industrial Evangelism is the movement for Rural Evangelism. The evangelization of the rural people of Japan presents great difficulties. They are more conservative, more responsive to the pressure of the group that tends to keep them in close touch with the shrine and the temple. More recently our own Alfred R. Stone pioneered in Rural Evangelism, particularly in the North Island of Hokkaido. He started a movement which has great promise. I attended a Presbytery gathering at which the ministers spoke of their desire and purpose to carry on Alf

(*Continued on page 25*)

Cover Story

IT'S HOLIDAY TIME AGAIN



Beautiful scenery such as this in Riding Mountain National Park, Manitoba, attracts vacationers in all parts of Canada. *Photo by Gar Lu*

OUTBOARD motors were being tested in the backyard, canoes and rowboats got the sandpaper and paint treatment, fishing tackle was hauled out from storage places in the garage. Thousands of children were geared up for summer camps, and resort owners smiled over their well-padded lists of guests and prepared to flex their muscles for the midsummer harvests. Such was the activity across Canada last month.

If it comes up to 1955's record year over two and a half million automobiles will enter Canada from the United States, and nearly nine million automobile visitors will pass northward through its many peaceful border points.

Canada has become a vacation-land, and Canadians have become a people who go in greater and greater numbers on holidays. Almost all workers now get some annual vacation, most of them in the summer. More and more millions are getting more and more pay, for more and more holidays. Some of the largest industries will be closed down entirely, and the great highways out of the eastern cities will be swollen from Friday afternoon till Monday mornings all summer long.

What does this do to the churches, and the church-going habits of the people? For many it is "Hello summer, good-bye God," every summer. For the city church, summer is a let-down. The custom in many eastern Canadian centres is for evening service to be omitted entirely for two months; a few are now closing for nearly four. Some churches in Toronto close altogether for the summer months.

But while most are affected adversely by the summer's heat and members away on vacation or week-ends at the cottage, many churches come to life. The big pulpits of the cities specialize in bringing from the U.S.A., or the British Isles, or from another part in Canada guest preachers, distinguished or otherwise. The great Eaton Memorial Church, Toronto, is packed night and morning throughout the summer, and Sunday evenings scores and scores of ministers for miles about Toronto attend. Many others do a somewhat similar job, none quite so successfully as far as crowd-gathering as Eaton Memorial.

To many other pulpits special preachers may be brought in for a month or two. More of them seem to be granting their ministers six and eight weeks vacation, sufficient for a trip abroad, or a study course at an American School of Religion, or maybe to allow them to supply a pulpit in some other part of the land.

But one of the most popular (and for church Boards least expensive) customs is to have two or three churches go together, with each minister responsible for the pastoral work and preaching of two congregations.

In Ottawa, Hamilton, and at Kitsilano Beach, Vancouver and in other places great outdoor services are held on some sort of interdenominational basis, often after regular church service hours. Some experiment with services in drive-in theatres far outside the cities. The Rev. Gordon Hunter of Asbury-West, Toronto, has a drive-in-service near his church and this year has extended the season from May to September.

Half Moon Bay

However it is out in the little churches of the summer resorts that the most interesting summer customs have developed.

At Half Moon Bay, near Gananoque, Ontario, a congregation gathers on late Sunday afternoons in skiffs, outboards, launches and tour boats. The ushers glide about in canoes to hand out hymn books and several times a year to take up a collection.

The preacher from some distant part of Canada or the U.S. stands on the shore behind a granite rock, where nature supplies a lovely reredos of trees and rocks. It has no denominational affiliation, but the services have been carried on since

. . . three out of four Canadians are off for annual vacations and nine million visitors are crossing the southern border . . . but saying "hello" to summer need not mean bidding "good-bye" to God

1887. The crescent-shaped bay with its granite pulpit has been bequeathed to the town of Gananoque in perpetuity as a place of worship.

The offerings of the Half Moon Bay worshippers go to provide fresh air camps for children, and this type of gift is typical of many summer services. A few hundred miles to the west the worshippers in the interdenominational church at Oliphant give their offerings to the Sick Children's Hospital, to leper missions in Africa, and for special work in Korea. The ministers summering on the nearby beaches are pressed into service, and recently the little church has been electrified and an electrically-operated organ installed.

Marble Mountain

Away back 1,500 miles to the east at North Ingonish on the edge of the Cape Breton Highland National Park, a 90-year-old church is served each summer by student missionaries. There are forty families of fisher-folk who have been working the bays for over 100 years. Inside the park the new Keltic Lodge was built a few years back, and the influx of staff and guests made it necessary for a new church to be built. While the building is new, the old hand-made pews of ninety years ago testify to the faithful heritage guests have when they swell the summer congregations. This fall, with better roads available, the old summer charge will be linked with Cape North and the folk who don't go away when vacation is over will have service all year round.

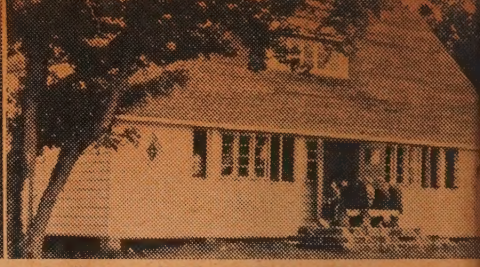
At Marble Mountain, N.S., there is no stove in the church, so during the rigorous winter the congregation does what some others do in the summer—closes up. But when summer comes and visitors arrive "The Mountain" flourishes. Vacation Bible schools, concerts, outdoor camping, are available, and one cottager, Mrs. Sheldon Carson from Charlottetown, gives instruction in drama and elocution.

Down the way near Peggy's Cove, The Wm. Black Memorial Church sets its back to a lake set among the wooded hills. Out front the sign reads, "Built 1821." Huguenot fathers settled the country one and a half centuries ago, and Methodist saddle-baggers found their way along the trail from Halifax to Glen Margaret. There are many cottagers nearby who attend the services, and visitors like to slip out from

(Over)

Photo courtesy 1,000 Islands Bridge Authority

Vacationers tie up boats for Sunday afternoon inter-denominational service at Half Moon Bay in the Admiralty Group of the 1,000 Islands, near Gananoque, Ontario.



Some Churches function only in the summer time. The non-denominational Church at Oliphant Beach, Ontario, (left) provides worship centre for vacationers. The Norway Point Community Church (centre), in Ontario's Lake of Bays district, is part of the Muskoka Larger Parish of 17 preaching places. The Lac Marois Union Church (right), near Shawbridge, Que., has an overflow congregation of holidayers.

Halifax on Sundays. The Rev. Arthur Betts has three other services as well and in summer he often finds assistance from his vacation brethren of the cloth.

White Rock, B.C.

Nearly 5,000 miles west at White Rock, B.C., there is a little United Church whose 280 members mingle all year round with visitors. They come from the U.S.A. to spend a week or so, and on Sundays go to church. In winter prosperous farmers from the prairies settle at White Rock and go to church. But on week-ends thousands more pour in through the summer months, and few of them attend church. The local ministerial has discussed some sort of outdoor service, but as in other places where the opportunities are great, this has not yet been done.

The church at Gibson's, built at the hub of the village, on the main road from the landing displays its welcome sign to all comers to the "Sunshine Coast" and on Sundays a Ladies' Committee greets the visitors as they enter.

Across the channel, nearly 200,000 tourists go to visit Vancouver Island. At Deep Cove Church people proved what fishermen sometimes find. "The big ones may be caught with shoestring and bent pins." An old building was purchased from Pat Bay RCAF for $750. At one end there is a chancel and at the other a stage; so it serves two purposes. There is a fully organized congregation now, and in the daytime it is used as a school-room.

Shady Creek on the Island is a little country church started long ago by Negroes who escaped across the border. Their descendants moved away but for nearly a century the white settlers and Indian people have maintained the place of worship. A vigorous offshoot of the ancient church is a new charge at Brentwood, home of the famous Butchart's gardens. Tens of thousands visit the flower paradise in what was once an unused quarry. An old officers' mess from Patricia Bay is being changed into a church to offer food for those commissioned in a different kind of army.

James Island with about 50 families has no church. A Sunday School, run on inter-denominational lines, is visited by the minister from St. Paul's, Sidney, at Christmas, Easter and Thanksgiving. Twice a year, in the summer, the children are brought by launches and cars to attend the Sidney service. Otherwise the children would grow up without ever seeing a minister or attending a church service. In the spirit of the Apostle after whom it was named, St. Paul's, Sidney, has sought to foster these little churches, old and new, in the rural areas. Most of its own members are retired from the cities and prairies, but not retired from religion!

The Prairies

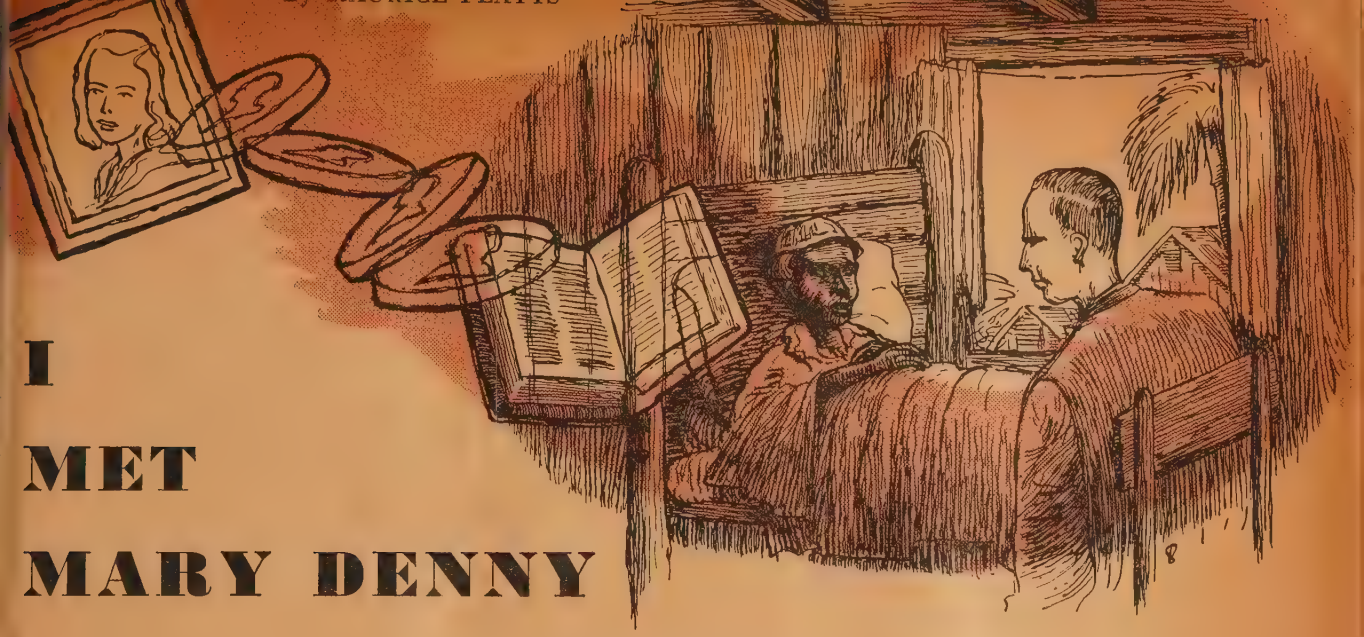
Eastward in Alberta we find Banff among the most famous of all summer resorts on the continent. Rundle Memorial has quality and history. In July and August seats are hard to get in the church which looks out on the famous Mountain named for the Methodist missionary who travelled there in 1841. For six weeks the choir is from the Banff School of Fine Arts, for morning service. At least once a week during the summer the church is opened for visitors who listen to an illustrated lecture on the mountains. Some visitors to Banff go to the travelogue every time they come to the beautiful place. The Rev. T. H. Lonsdale, who has a reputation as a keen golfer, has served Banff for over 30 years.

Saskatchewan isn't thought of as a tourist province, yet it has its lakes and rivers and the lovely Qu'Appelle valley. Christian Education with its emphasis on summer camps flourishes in the wheat province. One of its best known summer churches is the simple structure at Carlyle Lake, where thousands of campers have worshipped through the years, and the pulpit is always supplied by visiting preacher or layman.

In Riding Mountain Park, Manitoba, there are many religious education camps. "The Museum" was erected in 1932 and has a fine little auditorium suitable for divine worship. The Anglicans use it at 8.30 for Holy Communion conducted by the summer resident clergyman. Protestant services are held at 10.45. Roman Catholic Mass is held at noon, and there is another Protestant service at 7 p.m. Thousands may be in the park on Sundays; a few

(*Continued on page 26*)

Congregations of many Churches in tourist areas are augmented by visitors, and facilities are taxed to capacity. The attractive white frame Glen Margaret Church, not far from Halifax, welcomes many cottagers and visitors during the summer months. The Church at White Rock (centre), looking out on the Pacific, is attended by visitors from the U.S.A. in the summer months and prosperous prairie farmers during the winter. Some Churches go outdoors for summer services, such as that held in the supermarket parking lot (right) by the Rev. Gordon Hunter of Asbury-West, Toronto.



I MET MARY DENNY

. . . . . and she left a hook in my conscience

ABOUT two years after leaving theological seminary I was appointed pastor to a Church on a small West Indian island. My new congregation consisted entirely of poor coloured families and I could not escape the feeling—in fact I ran to meet it—that they were a lucky lot to have secured a man like me for a place like that. I was simply loaded with learning but, being a generous youth, I was willing to come down to their level. My passion for modesty was well under control.

I unpacked my books, placed the portrait of my fiancé (in far off England) where she smiled down on my desk, and hired a stout elderly negress as cook. Unknown to either of us, she it was who started me on a much needed course in humility. Actually all she did was to ask if I had found time to call on Mary Denny yet. I said I had not had time to call anywhere yet, but I would get around to it.

At the close of my first Sunday service members of the congregation beamed on me and shook hands as they passed out of the church into the warm glare of the street. Someone said it was a pity that Mary Denny had not been there to hear me.

Old McLean the tailor joined the chorus. He was a black, chunky, little man and had his store across from the parsonage. He soon made himself known and as I sat on my verandah in the evenings he would throw up to me odd scraps of his life story. He had just reached seventy he told me, and got his pension. He very nearly did not get it; couldn't prove his age; couldn't prove that he had even been born at all. Either fire or book-worms had devoured the Church records of his baptism. He guessed I had not heard about old Mary Denny. She had really saved the day. When she heard of his trouble she dove deep down into her memory and came up with the infant McLean in her arms, and herself as his godmother. She recalled she was nineteen at the time; that she had handed him to the minister for baptism; and that—oddly enough—it had happened on a Monday. She signed a Government paper for him and he was now getting his thirty-six cents every week, regular as clockwork.

All roads led to Mary Denny it seemed, and before calling on her I had a complete dossier. She was at least ninety and had been a church member for three-quarters of a century. Though she was now extremely poor she was a person of some education. The doctor said that she was reaching her "terminal" and that three or four months would see her away. She was confined to her one room in an "upstairs house" off the main street. That is where I found her.

It was outrageous flattery to call it a house. A tall, narrow, dried-up building; its timbers had rotted and it tilted out of the vertical like a disreputable tower of Pisa. Downstairs chickens and stray dogs were in possession. The woman who went with the house said Mary Denny had a room upstairs.

"New Reverend" Welcomed

I went up, dodging the hen dung and the broken stairs. A startled rooster on the stairway gave a mighty squawk and projected himself past my head and flew protesting into the street. I must have tapped on the right door because a thin voice invited me in.

Lying there on the narrow bed she looked like a child of twelve, except for her brown withered face. She swung her feet laboriously off the bed, straightened her faded print dress, and pressed my proffered hand between hers. She was small and slim and had the weary alertness of a tired old sparrow.

"You must be the new reverend, sir," she said and she pulled me downwards by the lapels of my jacket. She looked me over carefully.

"You're very young to be a reverend" was her comment. "I never thought they'd send us one that young, never."

I wasn't expecting a crack like that. I longed for the technique of my minister back home. He was a hearty lad who swooped upon a household like a genial dive-bomber and withdrew leaving its members impressed but exhausted.

I sat down on the only chair, facing her. I had a nice line of enquiries all prepared, about her long life and church work, but she beat me to the punch.

"Young reverend," she said (and I didn't like that either), "where are you from?"

"From England," I said.

"What part of England?" she asked.

"The north," I said, "county of Yorkshire."

"How long have you been a reverend?

"Almost three years," I answered rather proudly.

"Do you like the island?"

"I like it fine" I told her.

She peppered me with a few more questions and got me throwing the answers

(*Over*)

**Maurice Platts, a British Methodist, ministered in West Indies, in England, and as Chaplain in Germany, and transferred to The United Church of Canada, 1954. He has accepted a call to Ivan, Ontario.*

back good and smart. Then she slipped in a king-sized one. She placed a small brown hand on my knee.

"Young reverend," she asked, "why did you come to the island?"

"The West Indian Church needed ministers," I said, "and I decided that when I was through college I would come."

She pulled her hand off my knee as though she had been stung. Locking her thin arms behind her back she rocked herself backwards and forwards. She was making a squeaky grumbling sound and the only word that came through clearly was ". . . decided . . ." It sounded pretty contemptuous the way she spat it out. The old woman was all het up about something.

"You said you *decided* to come here?" She had stopped rocking and sat with her head slightly on one side, listening. That was what I said, I told her. The lines around her nose and mouth creased more deeply, as though she detected a foul smell. She began to prod my knee with a sharp forefinger.

"Nearly eighty years ago, young reverend," she said, "when I was a child of fourteen, a reverend came from your country to this island. He came on a leaky old sailing ship and the journey all but killed him. Do you think he *decided* to come?"

"I suppose he must have," I innocently answered.

"Pardon, young reverend, but you are wrong." Mary was getting angry now and her brown cheeks were tinged with pink.

"He did not *decide* to come; he didn't even want to come. The tropics never suited him. He told us, and I remember it well, that he believed God had sent him here. Young reverend, that old minister received me into the church; that's why God sent him. When there's any deciding to be done about His work, God does it."

But for her angry cheeks I might have thought the flash of indignation the trick of an old actress, because the face suddenly changed and Mary let loose a powerful smile. It softened her eyes and made her seem more frail.

"God Sent You"

"Young reverend," and she seemed to be looking for a worthier young pastor under this crust of conceit, "you didn't *decide* to come here. God sent you, like He sent all the others before you."

Without turning away she groped for her Bible resting on a shaky bamboo table by the bed and laid her hand on it.

" 'You have not chosen me, but I have chosen you'," she quoted.

"Didn't He say that?" she asked.

I admitted that Jesus had said just that.

The effort had tired her and she wanted to lie down again. I took her broken canvas shoes in my hand and eased her feet back on to her bed. Once settled there she pointed upwards to a narrow shelf fixed to the wall over her head.

"My church money, young reverend," she said. "Take it with you."

Neatly regimented along the edge of the shelf were Mary's offerings for the past eight weeks; eight small cylinders of four cents each. A well-meaning predecessor of mine had once declined to take it, explaining to Mary that out of a weekly pension of thirty-six cents she could ill afford it. Mary told him plenty. She made a contract in her childhood to give a tenth of her income to God, she told him, and he wasn't going to interfere in matters between her and the Almighty. I offered prayer, gathered her cents together, and came away.

Over a period of three months I visited Mary every week. Each time she closed the interview by pointing up to her little store of money. Each time I walked home with four cents in my hand. But more to the point, I always came away with a hook in my conscience which Mary, unwittingly, had fixed there.

She had two sharp weapons, I discovered, and was expert in their use. One was her unshakable conviction that God was enormously concerned about her. The long line of ministers who had come to the island to serve her had had no other alternative. God had hurled them across the seas, one after the other, that they might bring Mary into the fold of God and keep her there. To Mary it was almost laughable that some of these "reverends" did not appreciate their destiny.

Her other gift was the power to quote the Scriptures—and not just the hackneyed phrases dear to negro hearts—with such rare aptness that the old words rang through the mind like a bell.

Her technique in argument was unanswerable in its simplicity. It followed three stages. First she proclaimed what her own religious experience compelled her to believe. Then she quoted some strong, unambiguous word of Jesus as confirmation of her own experience. Finally she held up the shining truth in triumph and insisted upon a verdict.

I was a gloomy young pastor when I called on Mary for the last time. My personal fortunes seemed to be at their lowest ebb. The war was on its second year and I wished to join many of my old college friends who were chaplains in North Africa, or Burma, or on the high seas. An unofficial word from the missionary authorities stopped all that. We were urged to stay at our posts. With painful rightness they asserted that the Church's holy warfare must still continue. Man's war would end one day; there was no discharge in our war. I was "frozen" for the duration.

Worse yet was another word from the same source. They knew, of course, that my fiancé was to join me after an absence of three years, and that the three years were up. But ships were scarce, missionaries' brides did not rate high priority, and the Atlantic was a dangerous sea. Perhaps next year they said, or the next, or maybe when the war was over.

So I was dismal company that day for the dying Mary. We talked of unhappy things; of wars, and their attendant sorrows. I tried on leaving to strike a happier note.

"Well, Mary," I said, "we still have lot to thank God for."

Perhaps Mary knew I was whistling to keep my courage up, and felt that death could wait while she gave me a last shot in the arm. She sat right up in bed and held four fingers aloft.

"Young reverend," she said, "I have four things to thank God for."

I closed the door and sat down again. The Lord had delivered me into her hands once more.

She thanked God for her eyes.

"I've had these eyes of mine for ninety years and they're as good as new. I can still read the smallest print without glasses. What can man make, young reverend, that will last like my eyes?"

She thanked Him for her memory (and I thought of old McLean) which brought sad and gay pictures from the past, and for her reason which had remained as lucid as a stream.

Her friends completed the list.

"They bring me food and flowers and sing the old songs for me; that is real goodness. Before I could repay them, but not now, not ever again. Real goodness."

Thanks Be to God

But the list of four did not see the end. Her gratitude built up to a great crescendo of joyousness. That first old minister who had risked his neck and crossed the seas to reach her, he came into it. The high moments she had lived through were recalled as if their joy was still young and fresh. Even I, this last young one, needing a rebuke so often; even I was worth saying thanks for. Nothing had been accidental or by chance, God had intended it all for Mary. For her God had taken deliberate and kindly aim and dropped immense blessings right at her feet. She was like a wee grateful bird at the end of a good summer, singing its heart out. She laid her perennial thankfulness alongside my temporary gloom and another hook went into my conscience.

I had to raise my sun-glasses and dry my eyes on the street. It was surprising I told myself, how the coral streets and the tropical sun played old Harry with one's eyes.

I left the island a few days later for a tour of duty in another field and Mary died before I got back. The morning after my return my old cook heaved her way up the stairs to my study and gave an account of her stewardship during my absence. She followed this with an account of Mary's funeral. It had been, she said, "A bootiful foonal." The number of cars had been counted and the length of the

(*Continued on page 26*)

CHRISTIANS AND ARAB-ISRAEL PEACE

By ABRAHAM L. FEINBERG*

ON June 4th, Arab representatives at the United Nations, with the help of the Soviet Union, forced the Security Council to delete from a British resolution a paragraph expressing the need for "peaceful settlement" of the Arab-Israel issue on a "mutually acceptable basis." During the debate, what Walter Lippman calls the "Age of Blackmail" (with oil-concessions as the bribe!) was vividly illustrated when the Syrian delegate, speaking for the Arabs, threatened increasing tension if the Council "dared" to include the "peace" paragraph, and insisted that Israel "does not exist."

On May 20th, in London, a Jewish-Christian-Moslem Society had been dedicated to the fostering of better relations among the three faiths. In giving assurance that the Jewish community would wholeheartedly subscribe to such an objective, the chairman of that inaugural meeting, a Jew, hoped the organization would bring "some spiritual impact to a situation in which religious ideals are being negated."

These events were only two weeks apart in time—but in spirit a frightening abyss holds them apart. On one side is the implacable, irrational hatred of the Arab states for the infant Israel—8,000 square miles and 1,750,000 Jewish inhabitants surrounded by two seas: the Mediterranean, and 2,600,000 Arab miles with 40,000,000 avowed enemies. Every qualified observer in the Middle East is literally awed by this hate, which consumes every other consideration—the economic advantage for dreadfully-impoverished Arabs from Jordan power-development, the technological aid-potential of Westernized Jews, the suicidal results of a military adventure that would almost inevitably become the first (and last) Atomic Age War. On January 11th, 1956, Moslem theologians at Al-Azhar University, an authoritative Moslem seminary in Cairo, denounced as sacreligious the establishment of peaceful contact with Israel. In January, 1954, Ibn Saud, who employs the incomparably-fabulous royalties of oil-thirsty American corporations to buy neighbouring editors and demagogues, Russian and American tanks, a world-wide Hitler-pattern anti-Jewish campaign, and virgins on the thriving Saudi-Arabian slave-market, summoned the Arab people to obliterate Israel, even at the cost of ten million lives.

In a T.V. interview some time ago, the Egyptian Ambassador revealed indirectly that his country rejects the existence of Israel under any condition (while it blockades the Suez Canal to Israeli ships, in clear violation of the U.N. armistice, boycotts Israel trade in the hope of strangling her economic life and leads a world-wide boycott of Jewish goods). Last winter, Nasser, the current military dictator of Egypt, told Syrian President Kuwatly that his people would be glad when their own and the Syrian armies "meet on the ruins of Israel."

One ineluctable fact in the Middle East crisis is the Arabs' obsessive anti-Israel hatred. . . The other fact is the desperate desire of Israel, and mankind, for peace, as demonstrated by the London meeting May 20th.

The most patently absurd item in all the tragic misunderstanding about Israel is the "fear" that she contemplates aggression! On the contrary, Nasser's alleged ambition to revive and rule pan-Arabia (under Kremlin "tutelage") may seek its initial triumph by "liberating" the Arab giant from the Israeli gad-fly, especially when the continued western refusal to permit Israel's purchase of defensive arms increasingly assures him that his Ilyushin bombers, Stalin (and Centurion-British) tanks, late-model Soviet destroyers and prospective arms from Red China are guaranteed to win.

The Arab nations have profound respect, based on their experience in 1948, for the efficiency and courage of Israel's people in war. They will never move against it until the preponderance of weapons makes another defeat incredible. When that approaching day arrives, the Arab masses, propelled by hatred, may be unleashed. Will 1,750,000 Jews join the six million slaughtered by Hitler, sacrificed—as *they* were—to appeasement and to the naïve unawareness of reality which has exacted such tragic penalties from Christian civilization?

The United Nations, by whose collective, two-thirds-majority decision, on November 29th, 1947, the State of Israel came into being, was unable to prevent the Arab states from invading its offspring with six armies on the very first day of statehood, or to help Israel drive them back. Despite all the cease-fire agreements and the labours of armistice-commissions, the U.N. has not prevented continuous firing and attack along the 591 miles of jagged border (far more frequent and costly, as statistics prove, by Arabs *into* Israel than in the reverse direction!). The recent period of "tranquillity" achieved by Dag Hammarsjkold merely beclouds and postpones the pursuit of a permanent treaty and has already been vitiated by the June 4th Soviet-Arab rejection even of a pious *hope* for peace negotiations. In the meantime, Egypt's reorganized army trains itself with ex-Nazi and Communist experts to use rapidly-mounting and incalculable military equipment of latest design, Tel-Aviv is only a few minutes from Cairo by air, the Tri-Partite security agreement of Britain, France and the United States has fallen into desuetude, and Dulles encourages Nasser by implicit promise of "non-intervention."

Compared With Spain

There is a nerve-paralyzing parallel between Israel's peril and the death of the Spanish Republic in 1936. Then Loyalist Spain was crushed with the support of Hitler and Mussolini, while the West legalistically withheld arms; thus Fascism got a rehearsal for World War Two. Shall the bombing of Tel-Aviv into rubble by Nasser and Kruschev introduce us to the Third?

Even if Israeli men, women and children make every grain of sand a blood-drenched fortress and finally repel the invaders, the home-land they have wrested from the desert by sacred love, superhuman labour, and purchase of every foot at exorbitant prices—"the greatest colonization-triumph of the twentieth century" (as experts say)—will have been shattered into fragments.

Israel wants peace desperately. Only a minuscule, negligible minority of hot-heads, nurtured by bitterness, terror and frustration, nurtures any fantasy of war-making. The U.N. delegation from Israel pleads for an opportunity to sit down with Arab leaders and would beyond any question approve any pact which does not terminate the viability of their State. Ben-Gurion, again and again, publicly and privately, begs Nasser for a meeting. There has never been the slightest indication of positive Egyptian response!

"Nasser Like Hitler"

The universal Arab will to erase Israel has been intensified, many impartial reporters suspect, by the romantic, Hitler-like dreams of Nasser. They suggest several significant similarities. Like Hitler,

(*Over*)

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the first foe of "Nasserism" will be the Jews—and its ultimate objective Western democracy, of which Israel is the despised outpost (as Eleanor Roosevelt declares, "the only land in the region which the free world can trust"). Like Hitler, who welded Germans together by manipulation of Jew-hatred, so Nasserism exploits Arab anti-Jewish hostility to unite them under his absolute rule. Like Hitler, who warred against Christian piety by first attacking "conspiratorial" Judaism, so Nasserism may seek to end (Christian) imperialism through a smoke-screen of "emancipation" from "Zionist plots". . . If such be the "drive" behind and within Nasser, the stimulus lent to it by keeping Israel unarmed and helpless may cost mankind the limitless horror of an atomic-age war!

Although I deem the preservation of Israel and its populace a worthy aim for a Christendom conscious of Jewish suffering, sensitive to moral imperatives, and acquainted with the potentialities of a secure focal centre for Jewish spiritual renascence, yet it is for the sake of *peace,* primarily, that I humbly bespeak from Christian piety an open heart and mind—and its active intermediation. A Moslem-Christian - Jewish Society, envisaged on May 20th, can embrace almost the entire Western and Arab world—beginning with Christians in the *centre,* to serve as a link *between* Moslem and Jew!

In this agonizingly brief article, I have not sketched the fearful and portentous hatred harboured against Israel by Arabs that they might be summoned to Christian judgment. On the contrary, as Nahum Goldmann, head of the World Zionist Organization, recently implied at its convention in Jerusalem, that he was deeply cognizant of the historic background, the roots, in long centuries of oppression and degradation, which have now generated Arab bitterness toward Western imperialism and Israel, falsely proclaimed its creature. Furthermore, Israel came to birth, after nineteen centuries, in an incomparable tense and divided period, which magnifies the strategic importance of the entire Middle East as a passage-way to Africa and Asia (and also inflates the value of Arab oil-reserves). The resurgent nationalism of the hitherto-underprivileged Arab lands merely reflects the entire world's pattern — but need Israel be its whipping-boy and must war become the "first fruits of its increase"?

Cradled Three Faiths

The Middle East cradled all three faiths; now, with Christendom as arbitrator (since the other two are litigants) they are confronted with the challenge to save their birth-place — and perhaps all mankind—from the carnage of apocalyptic violence. The Mediterranean lands have witnessed many "miracles," among them the Providential emergence of the State of Israel from the despair and lamentation of Hitler's gas-chambers. Shall the miracle of Arab - Israel peace be written off as hopeless?

An alert, articulate Christendom, profoundly conscious of the punishment default will wreak on mankind, can yet exert a crucial influence—through *"spiritual impact."* Power *politics* is not a Divine instrument for God's Kingdom on earth! The U.N. has revealed itself to be for the most part a market-place where nations bargain and manoeuvre in behalf of their respective interests. The great-power play for oil corrupts ethical sensibility; the cold war apparently knows no rules; both Arab and Israeli are pawns. All the more must *religion* be invoked for illumination and discipline!

726,0000 Arab Refugees

"The most delicate test of wisdom and restraint is the refugee problem. Israel — and Jews everywhere — have the utmost compassion and sympathy for the 726,000 Arabs who dwell in refugee-camps. We cannot easily forget the recent unparalleled sorrow of our own people driven from Nazi-dominated Europe, who became our financial responsibility to this day; hundreds of thousands perished because the world had no welcome for them! The State of Israel is genuinely concerned to aid the Arab homeless by every possible means. It contributes funds from an exchequer already overburdened by obviously-unavoidable outlays for defense and the reception of exiles from bitterly - oppressive Arab countries. (Many of these immigrants are now compelled to live in shanties and barracks scarcely better than the Arab camps—and impoverished Israel, without oil-subsidies and sustained in small part by voluntary aid from Jews abroad, nurtures them into a new life.)"

The following consideration, however, must be noted, without rancour.

First, the demand for compensation or reparation is logically intertwined with a general peace settlement, which the Arab governments have so far refused.

Second, an amazingly high percentage of the refugee Arabs had infiltrated the Jewish settlements in Palestine to obtain more humane working and living conditions.

Third, they were *not forced* to leave their Palestinian homes! Instead, they departed voluntarily, after the six-pronged Arab attack in 1948, at the command of their own leaders who promised their prompt return to *Jewish* possessions and houses and farms when the British forces withdrew and the combined Arab armies would sweep the Jews into the sea. (They even threatened reprisal against Arabs who did not obey!) The Jewish authorities implored them to remain and guaranteed equality and security, which the 200,000 Israel Arabs *now* enjoy.

Fourth, if the Arab states were willing to settle the refugees, it could have been done long ago. The U.N. General Assembly offered to finance re-settlement in vast under-populated Arab territory, through a Colombo-type programme — without Arab acceptance. (Such a programme for the *entire* Middle East would advance the quest for peace far toward fulfilment!)

Fifth, as many non-Jews, including Rt. Rev. G. N. Luxton, Bishop of Huron, candidly claim, these refugees are maintained in their miserable state by Arab governments with deliberation, to provide a permanent political and propaganda weapon against Israel, to agitate and divert their own native subjects and to keep war sentiment at fever pitch, the hate-ridden refugee-camps being the most fertile breeding - ground for war - mongers and fanatical raiding-parties across the border.

Sixth, under prevailing conditions, repatriation of a huge, vengeful Arab fifth column into Israel would be national *suicide,* beyond contradiction. *No* responsible government can write the death-sentence of its own country and people!

Seventh, in the words of Emile Ghoury, Secretary of the Arab Higher Committee and former commander of the Jerusalem Arab forces, spoken in August, 1948: "The refugees are the direct consequence of the action of the Arab States in opposing partition and the Jewish State. The Arab States agreed upon this policy unanimously and they must share in the solution of the problem. . . ."

These specific and concise points comprise a minimum statement. I am obligated by honesty to present no less regarding the painful refugee problem. . . .

Essentially Religious

Perhaps a word about the essential religious nature of the State of Israel should close this article, for whose publication in The Observer's pages I am grateful to its editor. The re-creation of a sovereign, secure home-land in Palestine for Jews who wish or need to live there has been since the Dispersion an inextricable part of the sacred Messianic hope at the core of Judaism: the *religion* of the Jewish people. Zionism is merely the political instrument, sharpened by desperation and unprecedented sorrow, for the practical realization of that dream. Israel can never be a Great Power, but it can hope to become a power for human good, small in numbers and size, yet high in aspiration, *if* mankind allows it not merely to survive, but to develop with some measure of normalcy, so that its dynamic energies might be released for constructive endeavour. Then the tiny State will be free to become more than a haven for homeless Jews—rather a heart-land for the revived creativity of the Jewish spirit, which mothered Christianity and Islam and now pleads with her children for understanding and the right of co-existence. •

Church Conferences Emphasize Needs

Stress requirements in Ministers, Money, New Churches

Alberta *by H. P. Marston*

REV. REID VIPOND of Metropolitan United Church, Edmonton, was elected President of Alberta Conference at its recent session, while Rev. H. J. Miller, Olds, and Rev. Charles C. Armstrong, Edson, were re-elected Secretary and Treasurer, respectively.

The retiring President, Rev. C. D. Powell of Nanton, spoke at the formal opening of Conference on his impressions of the Church in Alberta. He said he was amazed at the sincerity and seriousness of the ministers and the lay people of the Church. He felt that they were really about their Father's business.

Seminars on "The Church and Alcoholism," "Evangelism," "Psychology and Health" and "The Future of Overseas Missions" were conducted as an experiment in order to get away from the stereotyped programme that has grown up through the years. The experiment proved a welcome change, although the reports continued to come in with many committees feeling that they should have more time. One cannot but feel if all received the time they felt they should have, Conference would run on forever.

Seminar Reports

From the Seminar reports presented on Monday evening, May 28th, the "Psychology and Health" group recommended that clinical groups be established where possible to facilitate the exchange of ideas among doctors, social workers, psychologists and clergymen. It was felt that steps should be taken to promote the appointment of Hospital Chaplains on an interdenominational basis. The "Future of Overseas Missions" stressed the need for more recruits. The "Church and Alcoholism" report recommended that steps be taken to establish a rehabilitation centre for Alcoholics in Edmonton on a four-year trial basis. It was felt that there is a real need for a centre where men can live for a period and be treated and helped with all the knowledge that is available today.

Two ministers were received into the ministry of The United Church of Canada. They are Rev. Kenneth Micklethwaite of the Methodist Church in England, and Rev. Sydney Bell, a minister from the Presbyterian Church in England.

The Rev. J. M. Fawcett, D.D., a former President of Conference, gave the Ordination Sermon, in which he outlined to the ordinands "The Resources which they will use 'to feed the flock of Christ'": The indwelling spirit of God; the Bible which is the text book of the spiritual truth; The Pulpit where experience and Bible study proclaim your message; and pastoral visitation where the minister enters into the homes of his people. The service was televised over CFRN-TV.

Six young men were ordained to the ministry: Stanley Dowling, Brooks; Robert Eskdale, High Prairie; Stuart Munro, Calgary; Edward Samuel, Red Deer; William Sayers, Calgary, and Minoru Takada, Lethbridge.

Three Needs

Throughout the Conference as report after report was introduced, three needs were continually in evidence: Money, Ministers and New Churches. In this rapidly expanding Conference with oil towns and industrial towns and new areas in the north opening up; with the industrialization of the province at an ever-increasing rate, it is obvious that we need many new churches not only in the larger centres of population but in the new districts that are being developed. Yet, with existing churches vacant, we must find more candidates for the ministry. Needless to say, if our development as a church is to keep pace with the increasing opportunities and responsibilities that are ours on every hand we must find money to build and man the churches.

It was a good Conference. Debate was hot at times, especially over some contentious issue, such as the Pension Plan, which passed, incidentally. Many delegates were heard to make the statement, "I feel that I have learned something of the tremendous task of the Church. When I go home I shall try to do my bit for God and the Church."

Hamilton *by J. Sheridan Bole*

HAMILTON Conference in its thirty-second annual session in McMaster University had a greater number of distinguished visitors, briefer reports and more debate than any conference of recent years. The President, Rev. S. Edworthy of Simcoe is succeeded in office by Dr. Harold Vaughan of Zion Church, Brantford. Mr. H. W. Strapp was re-elected Secretary.

We had two Moderators, our own Dr. George Dorey, back from Korea; and Dr. E. Muto, Moderator of the Church of Christ in Japan, who brought his Church's deep gratitude to the Canadian Church.

Dr. James Mutchmor represented General Council and was also guest speaker at the Laymen's Banquet, in which organization Mr. Eldon Weber is succeeded in office by Mr. Don Muir of Hamilton. Dr. Mutchmor warned us of a lack of concern. "We worship the God of success. We get fine lay leadership but often it is the leadership of men who stress efficiency more than compassion. We are moving away from the rural church. We are not deeply troubled about the de-population of the countryside. We are not shedding tears of compassion over skid row. We are not involved in the sweat and toil of workers in factories and in mines. The ever-increasing number of mothers gainfully employed and thus separated from their children does not cause us deep concern."

Our givings to the M. and M. increased 9.6 per cent., placing us second among the Conferences in givings. There were increases in W.M.S. organizations of 23; in church membership of 3,688. Christian Education has 96 more organizations. Men's organizations are down.

There are 19 candidates from the Conference studying for the ministry, six last year; four ministers were granted permanent retirement, and the In Memoriam Roll carried eight names. Five candidates for the ministry were ordained; one deaconess, Miss Geraldine Dearing, set apart; and Rev. J. M. D. and Mrs. Wood sent forth as missionaries to Trinidad.

The Settlement Committee report listed almost ninety charges, one-third of which are being served by other than the regular ministry. Such is the scarcity of ministers.

Dr. Robert MacClure spoke to us on changing conditions in India where "the

(*Continued on page 29*)

Rev. J. A. Davidson

Mrs. Jean Shilton

Rev. Sheridan Bole

Mrs. Eleanor McKim

• Dickies in Colour • Personality Mirror

Ad Lib

By J. A. DAVIDSON

AS a result of my little excursus into the field of ministerial haberdashery some time back I have been the recipient of a number of queries and bits of information on this fascinating subject. One of my informants reports that recently he saw one of the brethren wearing a dicky (stock, or rabat: the thing that fastens under the clerical collar and is tucked into the vest) made of a fine donegal tweed to match his suit. I have seen dickies matching suits made of grey herringbone and dark brown worsted, but nothing so gorgeous as the donegal. (I myself have a fairly gorgeous dicky, made of a piece of old kilt in my family tartan: it was presented to me a few years ago when I was serving with a kilted battalion in Germany. I wore it in the mess the evening of the presentation — but since then it has been among my souvenirs!)

The standard, of course, is the plain black dicky, although moderators—or some moderators, anyway—go in for episcopal purple. But why shouldn't we dress this thing up? Perhaps at 299 the Secretaries should wear red ones, the Assocs green, and the Assts brown. Or maybe we should do this thing departmentally: people in Evangelism and Social Service could wear deep blue; Home Missions, grass green; Schools and Colleges, and Christian Education, Oxford scarlet; and dickies made of rich gold cloth for the men in Finance, Pensions, and M. and M. Field Secretaries and Superintendents of Home Missions could wear plain black, with a vertical stripe in their departmental colour. And sackcloth dickies might be appropriate for ordinands doing their mandatory two years. Oh, there are tremendous possibilities here. Perhaps General Council should appoint a commission to have a look at this. (My, how I would like to be a presbytery convener of haberdashery!)

Another correspondent was quite angry with me (I suspect, from the tone of his letter, that he has his pyjamas made with a cassock collar so he can always be properly dressed) and asked if I ever wore a clerical collar except when having my picture took. Army chaplains are not required to wear clerical collars except when officiating at divine service, but I rarely appear in uniform at any time without a clerical collar. I want no misunderstanding about what my job is in the Army. I have spent most of my adult years in uniform as a soldier and as a chaplain, and I am in no way ashamed of my uniform or military rank—but I want to be identified as a minister of the Gospel at all times. In civilian clothes I wear the collar when the occasion seems to require it.

And as to size, I generally wear a collar one-inch deep. The shape and location of my Adam's-apple has determined the size.

Prudence in the Parsonage

By JEAN SHILTON

A PSYCHIATRIST has recently developed the theory that decorating or redecorating a home is a monster crisis in a woman's life, something like having a baby. That ought to gladden the hearts of parsons' wives. We rarely find ourselves in the midst of a home-decorating crisis —too rarely we sometimes think. The parsonage committee usually gives the parsonage the big overhaul before the new minister arrives, and the minister's wife never has to decide whether to do her living-room in traditional or contemporary decor. She gets traditional every time.

It is no real hardship to live one's life in the midst of dark greens, greys and beiges, and these colours are natural enough choices for a parsonage. They are neutral and inoffensive, and even if nobody likes them very much, nobody could possibly dislike them. Experts say that the interior decoration of a home reflects the personality of the woman who lives in it, and who, presumably, decorated it. It is to be hoped that the converse is not also true: that the personality of a minister's wife is a reflection of the decorative scheme of the parsonage. The prospect of becoming neutral and inoffensive is not exactly exciting.

Most of the time I am quite happy to let others take over the decorating worries, while I struggle with worries of my own. Occasionally, though, I toy with the heretical notion of doing the living-room in turquoise and black, offset with touches of Chinese red, and once I even did a brave thing. The carpenter who was building new kitchen cupboards in the parsonage asked what colour the counter tops were to be. I knew I should phone the committee and I knew they would say, "Better make it grey. It's a nice, neutral colour." Just as if it were my own kitchen I said definitely, "I'd like them yellow, please," and I hoped that my successors in that parsonage would share my taste for a bright kitchen.

I have just been thinking as I write that I hope the members of the parsonage committee in our congregation miss this issue of THE OBSERVER. They might decide to let me redecorate the whole parsonage and I can think of no more terrifying prospect. I might do the living-room in turquoise today and hate it tomorrow. Or the next minister's wife might not like that colour at all. It would probably be better to do the walls in grey and put a dark green rug on the floor. Grey and green are nice, neutral colours. That psychiatrist is right. Decorating a home is a major crisis in a woman's life, a crisis for which a minister's wife is ill-prepared.

Caistor Corners

By SHERIDAN BOLE

THERE are times when an ordinary event becomes an extraordinary experience, like going to Camp for a young person, like the voice of the child saying "Take, read," to St. Augustine. It was that way with George Thomson when we sent him up as our lay delegate from the Corners to the Annual Conference.

For many years George had neglected his Church; he had neglected his wife and children, too, and had given all his attention to his farm. But when he started back to Church a year ago, we decided that we should put George to work. So we sent him to Conference.

George takes all his duties seriously, so he went. He went and left his tractor sitting lonely at the dark headland of the half-ploughed field; he went and left the

• George Comes Home

cattle feeding at the far end of the pasture, and the birds singing in the immemorial elms behind the orchard; he went and left the trilliums standing like little starched angels in the cathedral of the woods.

George was a very lonely man as he walked the darkened corridors and sat in the high-ceilinged auditorium of the Conference Hall. But the first person he met was very nice to him. It happened when George was wandering down one of the dark corridors the first day, and there he met him; and George could see at a glance that he, too, was a delegate from a rural charge, and lonely, like himself.

They had delightful intimacy as they talked together of the weather and the crops. But you must never, says George now, judge a man by his appearance. For it was the very next morning that he saw this friend of his walk on to the Conference platform and heard him introduced, from some big city in the States, as the Devotional speaker for the Conference. Just as George expected, he turned out to be an excellent speaker.

George's high moment came, however, when he was introduced by a friend, to the President. "And what Church are you the minister of?" enquired the President. George rose magnificently to the occasion. Never was the delicate line between clergy and laity more exquisitely drawn. "I," George proudly replied, "I am from Caistor Corners."

It was George's one regret that he didn't get elected a Commissioner to General Council. "But," says George, "it is well nigh impossible to get elected without first getting nominated." There are some of us who are going to see that George gets nominated next time for it is several years since a Commissioner has gone to General Council from a rural charge.

George listened attentively to all the reports and voted on every question. He fared well, too, in other ways. He always contrived to be among the first twenty at the dining room door. He joined in the singing and never was George's high tenor heard to better advantage or in such good company. All in all it was a great experience for George.

And when he came back home there was a new happiness in his heart. The first thing he did was to kiss his wife as she stood on the door sill when she opened the door. He hadn't done that for years. The rest of the week he could be heard humming the old hymns of the Church as he went about his work. On Sunday he went to the little church. He made his way quietly and humble-like to his seat, and glancing at his family seated beside him in the pew he bowed his head and he prayed thus, "O God, I thank You for the Church, the Church of Jesus Christ. I thank You for this our little Church at the Corners. Help me to serve Thee better in thankfulness for all my blessings. Amen."

Then he reached across and found the hand of his wife and with a new tenderness clasped it in his own. Just for a moment. But it seemed to George that the Church was suddenly filled with an ineffable radiance. He was home again indeed! Conference did that for George.

• Just Semi-Private

A Bit for Builders

By ELEANOR McKIM

IN all this flurry about church architecture I seldom see or hear much about the manse. Perhaps this is because the members of building committees feel that the manse is the minister's private residence and need not be included in plans to meet the congregation's needs.

This is really not so—or, as we say in Newfoundland, and that's what it isn't!

The manse is the minister's home because he lives there, usually quite happily, but actually it is a semi-private dwelling. What goes on in the manse is directly influenced by the size and activity of the Church and by its facilities or lack of them.

The most important factor, perhaps, is whether or not there is a vestry in the church. Smaller congregations, and some larger ones, find it impractical to have a vestry or if there is one, to heat it. In these instances all church business and pastoral work is carried on from the manse. Therefore, in planning the manse, this fact ought to be considered and the building laid out accordingly.

Since my days in Indian mission houses they tell me that the Home Mission Board has a uniform plan by which all its mission houses are built. I applaud. It will prevent what happened to one house I lived in. Each succeeding missionary added a bit of this and that to the original log structure till by the time we left the woodshed adjoined the verandah at the front of the house.

There are, however, a few arrangements that would be convenient in any set-up.

In this matter of the study-vestry-church office in the manse, a room that could be shut off from the rest of the house, preferably with a separate entrance, would be most effective. Father needs solitude for sermonizing and privacy for pastoral counselling. Many a troubled parishioner hesitates to seek guidance because he cannot contact his pastor privately.

For this same reason the minister needs a 'phone in the study. His wife also needs one in the kitchen so she can answer the many calls while she cooks dinner and minds the baby. I couldn't count how many pots of potatoes have burned at our house while I've been dealing with the 'phone. I once precipitated a family crisis by spilling a bottle of ink all over Sunday's sermon on Saturday afternoon while I answered the 'phone in the study with one hand and struggled with a squirming youngster with the other.

Ministers' wives dream also about having a family living room where the children can be when there are meetings and callers, and a more formal room that can be kept tidy for unexpected guests. A basement playroom would save a lot of wear and tear on parsonage furniture, too.

An entrance hall with lots of space for hanging coats and a first-floor washroom would make it possible to have meetings at the manse without everybody going up and down stairs waking the baby.

Of course, ministers' families come in such assorted sizes and shapes that no manse ought to be planned around its present occupant. Rather the facilities of the Church itself and the varying aspects of the individual congregational life ought to govern the planning of the manse. I don't suppose any of us will ever find the one combining all the things we dream about. Not on earth, anyway.

Saskatchewan *by Bruce Underhill*

"FELLOWSHIP" may be an overworked word in the councils of the modern Church, but there is no word that so points up the major expression of a prairie Conference. From many a remote community, from Uranium City to the American border, ministers and laymen meet each year to renew acquaintances and to slake their thirst at the fount of inspiration. And there is no doubt that this meets a deep need in the heart of the prairie pastor. The crowded alumni luncheons, the many informal home gatherings, the timely devotional services of Dr. Lockhart concerning Christ and the Church, all these this year served to strengthen those who were to return refreshed to their congregations for another term.

The Conference got off to a brisk beginning with the election of Ellis King of Estevan to the presidency on the first ballot. So often the reports to Conference are stuffed with "hardy perennials" that they stultify rather than stimulate. The perennials were there as usual but there was also something fresh and significant, so much so that the press and radio coverage was unusually comprehensive and complete.

"E. & S. S. this afternoon. That's where they go after the bingo isn't it?" So went the comment of a local reporter. Well, they did go after the bingo but their scope was greatly enlarged. With regard to the Festival fiasco the Conference resolved that the Calvert trophy should be returned to its owner and the Bessborough trophy be substituted for it. And this came spontaneously from the committee two days before a copy of THE OBSERVER came to their hands. Surely here is evidence of a national conscience on this matter. Dr. Homer Lane, in his farewell address to Conference before appointment to Toronto, pressed home the urgency of the National Evangelistic Mission.

Rev. Floyd Honey with his well-documented grasp of the Overseas Mission situation challenged on every public occasion. But perhaps the most dramatic moment of Conference was the brief five minute appearance of Dr. Sidney Gilchrist from Angola, here to see son Tom ordained. "Whatever you do, do it quickly," was his plea. If the local book stores had not heard of authors Huddleston and Robinson before, they had by next morning, quiet evidence to the effectiveness of the missionary claim upon the conscience of Conference. And speaking of conscience, our lagging work among the Canadian Indian was frankly faced and a far-sighted report was adopted which may well affect General Council policy this fall.

The delegates were right behind the proposal of Principal Schnell for a $600,000 extension to St. Andrew's College. It is now expected that the appeal will begin next year. Dr. Clark of the Prairie Christian Training Centre never fails to grip his listeners when he speaks of his dream of an adequate educational institution for lay workers. His infectious enthusiasm brought the unsolicited and unprecedented response of a free will offering. The $329 collected will pay for the accommodation of one more student.

As expected, the Pensions debate generated much heat and some light. The surprise visit of Dr. Tuttle probably tipped the scales and the resolution endorsing and approving the New Plan passed with a small majority. The protest was led by Rev. "Bob" Morris of Moose Jaw, who expressed his conviction that "this was an accommodation of the Church to the standards of the world. It negates our own protest against the materialism of society." Dr. Tuttle referred to the interpretation as "warped" and expressed his conviction that the word "brotherhood" was receiving a narrow and restricted interpretation when it was primarily concerned with "this tiny period between retirement and the grave." In any case, he carried his argument and his mission was accomplished.

The next day Dr. Tuttle's picture appeared in the *Star-Phoenix* with Dr. Herbert Pottle's name attached. No one was certain as to whether a conspiracy had been hatched to scuttle Tuttle or whether to throttle Pottle. Neither seemed to mind.

It was the hope of Dr. Pottle that the Church could provide some mortar in a new "sense of direction" to the nation through a total involvement with the community. The I. & S. report clarified the area of involvement more fully when it made specific appeals for special presbytery study groups concerning religion, social work, and mental health. It was gratifying to find that I. & S. was moving in our minds from fog to the sun. If that were the case much of the credit is due Dr. Pottle's visit and the impetus of Ray Hord's first I. & S. committee report to Conference.

Each year the word "desperate" is used about the shortage of ordained ministers, and this year it seemed more appropriate than ever. Saskatchewan Conference is noted for the integrity and wisdom of its Settlement Committee. They had ten young men at hand from the impressive ordination service in Knox Church. There were others available by action of Transfer Committee. After a week of deliberation the Conference found itself only four ordained men short of last year. But year after year this takes its toll of our work. However, in spite of this the Conference ended not with gloom but with typical prairie optimism. Hope was undiminished. Faith was replenished. The "vigour of Saskatchewan religion" proved itself once again to be no mere myth. •

Montreal and Ottawa *by A. B. Lovelace*

A CALL for an increased evangelical effort was made by the Very Rev. C. M. Nicholson, D.D., of Halifax, at the Thirty-second Annual Meeting of the Montreal and Ottawa Conference, which met in St. James Church, Montreal.

Dr. Nicholson speaking at a Service of Witness condemned "the slackness of the soul that is the curse of the routine." Let us do all in our power, he said, to keep from stumbling on as though we were in a sophomoric discussion. Ministers should lay more stress on such themes as original sin and everlasting life, he asserted.

Rev. J. W. Patterson reported for the National Committee on the Evangelistic Mission, preceding Dr. Nicholson's address. He said that a Divine Imperative was felt and given expression to at the General Council in Sackville, when God laid upon the hearts and conscience of the people the Great Central Task of the Church in our time. From the beginning he declared, it has been felt that the National Evangelistic Mission is not a scheme devised by man but is the very work of God.

An overflow crowd of 3,000 witnessed the Ordination Service held on Sunday evening. The service was bi-lingual. Two French-speaking candidates were ordained and one French-speaking minister was received into the Church. The Moderator, the Rt. Rev. George Dorey, D.D., was present and spoke briefly in French. The President of Conference, Rev. T. D. F. Everett, conducted the ordination service for the French-speaking candidates in their own language. Ministers ordained were: Cornelius Bulzan, Maurice Eugene Nerny, Frank Barnard Mitchell, Ernest Manliff Mitchell, Kenneth Orr Robinson, John William Lamb, William Norwood Highan, and Robert Oakley Dyer for Alberta Conference. Two yound ladies were set apart as Deaconesses: Lois Mabel Boast and Shirley Margaret Johnston. The three ministers received into the Church at this service were: Reverends Francois Gerard, James Hamilton and E. Corry Martin.

The members of Conference were told by the Rev. George Connolly, Field Secre-

ary of Christian Education, that there exists a shortage of Sunday School teachers in the Montreal and Ottawa area. It was decided to set up a committee to study church-centred summer camps, after it was reported that insufficient camps were available for our boys and girls.

The committee on man power expressed great concern over the shortage of full time workers in the Church at large. Presbyteries were urged to consider carefully the rearrangement of the boundaries of all pastoral charges in order to conserve their man power. Rev. H. M. Rae, D.D., of Ottawa, suggested that the Church should consider the recruiting of ministerial candidates from Britain and other countries.

A very encouraging report was given on Church Extension, by Rev. R. DeWitt Scott. Dr. Scott commended the work of Church extension done by the different Presbyteries within the bounds of the Conference. He stated that the Montreal Presbytery had reached its objective of $500,000 in the current financial campaign.

The report of the Committee on Evangelism and Social Service was presented by its chairman, Rev. Ivor Williams. It requested the Federal Government to make available a grant to support the development of the arts, "to free promoters of artistics efforts from the need to depend on commercial sponsors." A request was made to the provincial authorities for the improvement of penal institutions, such as the Women's Jail on Fullum Street in Montreal. Canada's two major labour unions were commended for the sense of responsibility they have shown since their merger.

In a report on Radio and Television, the Conference was asked to recommend to the CBC that it take steps to strengthen its department of religious broadcasting. It was pointed out by Rev. Norman Rawson, who presented the report, that the CBC and private stations provide inadequate religious broadcasting. The CBC was also asked to make it possible for French Protestants in Canada to hear the Gospel in their own language.

The liveliest debate of Conference took place during consideration of the report of the Commission on Pensions appointed by the Conference last year. After considerable discussion the report was turned down. In its place Conference by a small majority decided to support a plan similar to the Plan advocated by the Huron Presbytery.

W. A. Monaghan, of Ottawa, was elected president of the Laymen's Association.

The Rev. Norman A. McMurray, D.D., of Wesley Church, Montreal, was elected President of Conference; Rev. John Hurst, of Dalkeith, Ont., was re-elected Secretary, and R. Forbes Hirsch, of Ottawa, was re-elected Treasurer. •

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The Question Box

We welcome queries to this box, and we will try to answer questions briefly. But please be brief. We may take the liberty of re-writing questions, and combining several similar questions in one.

Q. We have just come from the States, and joined a United Church where they have Girl Guides and C.G.I.T. Our daughter is twelve and can't make up her mind which one to join. What would you suggest?

A. Normally we would suggest C.G.I.T. as the recommended programme of our Church. But our advice would depend on certain local factors.

Q. Can you tell us who draws the cartoons?

A. No, sorry.

Q. It is proper to have pictures of our Lord in the Sanctuary of the Church?

A. We don't care much for the custom.

Q. In Luke 10, a lawyer asks Jesus what is necessary to inherit eternal life. He is told to love God and his neighbour. Nothing is said of belief such as in John's Gospel. Therefore is one not correct in assuming that love of God and neighbours, which places an emphasis upon good works, will bring salvation to both Christians and non-Christians?

A. We just can't answer this important question in this column. We suggest it would be a good starting point for a discussion in Bible Class or mid-week meeting. How about asking your minister to preach a sermon or series of sermons on it!

Q. How should the loose collection be counted, by one or two persons?

A. We think two would be better.

Q. We understand that the "local union movement" in Western Canada contributed to the eventual formation of the United Church. Were there many such local union churches?

A. In 1923 there were in Canada no fewer than 1,245 charges representing three thousand preaching stations where union in some form was in operation. Many were in the west.

Q. What is the best way to start a church service?

A. According to the *Book of Common Order*, "The minister shall call the people to worship, saying, Let us worship God, or words to the same effect, or he may use fitting words taken from the Holy Scripture."

Q. Many United Churches bear street names. Is this believed to be a good idea?

A. The Hamilton Conference Lay Association last year recommended that: "In naming new pastoral charges . . . we suggest that the names of members living or dead be avoided, that names of streets, sub-divisions or townships be not used, but that those of Scriptural association, or denominational or even national relationship be used." The Conference adopted it. We think Hamilton Conference often shows considerable wisdom.

Q. Our Church has got so crowded that we aren't supposed to have the children with us in the service. They go directly to a Sunday School department, and are never in Church till they are about fourteen. What should we do about it?

A. We don't know, start two services, enlarge the church, organize a new congregation, take the family at night. But you had better do something quickly. A Church too small to have the children sit with their parents for at least part of the service is too small.

Q. At what age would you recommend that children should graduate from Sunday School and go to the Church service?

A. At no age. Sunday School is not a substitute for Church. Children should go to Church services with their parents when they are small. And most older children and adults need in addition to Church a class for discussion and Bible Study.

Q. We don't know our minister's wife personally. Should she be invited to the wedding reception of our daughter?

A. It would be gracious to include her. But don't be offended if she asks to be excused for it is sometimes very difficult to be present at all such social events.

Rev. John E. Bell, D.D.

What A Man!

A FULL Church and a full purse revealed the esteem in which Dr. J. E. Bell is held by the Danforth Ave. United Church, Toronto. It was the occasion of a farewell service to Dr. and Mrs. Bell. A less worthy service would not be worthy of the man. The congregation attempted to reflect the dauntless spirit of their great preacher. John Bell ended his ministry facing his people in his characteristic poise. He didn't talk about himself but the Church which he had led to such enviable heights for nine years. He said two things characterized a great Church, fellowship and outreach. He has never recognized or countenanced any division in his Church. He has always envisaged the Church of God as belonging to all classes.

As Dr. Bell faces temporary retirement, all his friends will wish him well. They will recall his active days in the ministry. Of him many things could be said, "That he never feared the face of man, that he went forward to his task with hope and faith, that in war and peace he sounded a Christian witness that accepted no defeat, that his yea *was* yea and his nay was nay, that he had been one of the great ministers and preachers of our land, that God made John E. Bell to be a dauntless leader of men." It could all be summed up in the words of one member of his congregation —"What a man!"

Rev. Homer R. Lane, D.D., who has been Assistant Secretary of the Board of Evangelism and Social Service of The United Church of Canada since 1951, will move from his Saskatoon office to the Wesley Buildings in Toronto on July 1st. Dr. Lane's transfer to Toronto is the result of a vacancy in the staff caused by Rev. W. G. Berry being appointed full-time director of the National Evangelistic Mission.

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Books For Summer Reading

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By Gladys Francis Lewis. The drama of conflicting loyalties in a passionate and idealistic nature rises to epic heights in this deeply moving historical novel. It is a story of a Quaker community in southwestern Ontario in 1837. $3.50.

CHAPLET OF GRACE

By Basil Partridge, author of *The Penningtons*. This top-ranking historical novel is the story of Victoria Pennington, who is determined to make her husband a bishop, and their six lively children. Packed with incident and rich in humour. Set in England, Halifax and Rothesay. $4.00.

MRS. MINISTER

By Olive Knox. The captivating story of a minister's family living in real farming country early in the present century. There are eight rollicking children. plenty of pranks, and much humour. $3.75.

OFF-TRAIL IN NOVA SCOTIA

By Will R. Bird. The author takes you exploring an unknown half of Nova Scotia lying at the end of narrow winding shore lanes and hill roads. A charming book. Illustrated. $4.00.

THE STORY OF L. M. MONTGOMERY

By Hilda M. Ridley. This interesting biography shows how the author of the immortal *Anne of Green Gables* combined being wife, mother and author. "Supplies a definite lack."—*The Gazette,* Montreal. $3.50.

NORTHERN TRADER

By H. S. M. Kemp. An authentic personal story of the primitive Canadian North of about 1908. Dog-team travel, a trap line, travelling by canoe with three small children provide dramatic incidents. $3.50.

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Book Reviews

Conducted by M. MACDONALD

The Chatter Box

Choosing books to read is part of the fun of a summer holiday. Once when we spent our vacation in hospital, we sailed the Mediterranean and down the African coast with the most entertaining skipper and crew. This year, on a journey westward, we're taking a couple of English who-dun-its for the train journey; *"Cousin Elva"* by Stuart Trueman and *"Early Travellers in Canada"* edited by Gerald Craig. We are taking to our Calgary hostess a copy of *"We Can Cook, Too!"* compiled by the Montreal Branch of the Canadian Women's Press Club. (It is available from the Club, P. O. Box 21, Montreal, for $2.00). Containing "recipes hot off the press" by well-known Canadian personalities, it is a gay piece of journalistic picture make-up, with bits of philosophy here and there and a touch of French Canadian piquancy. And it's useful, too! When we have time we'll make Greg Clark's concoction. . . We have chosen a few books from those recently reviewed and are listing them herewith. You may find a volume or two to give you profit and pleasure during the vacation period.

Naught For Your Comfort

By Trevor Huddleston. (Toronto: Collins.) $3.00.

Reviewed by Wilfred Lockhart

This is a book which ought to be read by every Christian. It will not, as its title indicates, bring comfort for it is profoundly disquieting and only the completely insensitive will put it down without being disturbed in mind and spirit.

The writer is a member of the Anglican order of the Community of the Resurrection, who since 1943 has worked among the black people of South Africa in Johannesburg. His uncompromising stand in the racial issue and his undeviating opposition to "apartheid" (that difficult word which describes the policy of the present South African government toward the native) has already marked him as one of the courageous Christians of this era. The manuscript for his book was sent off to England 24 hours before the police raided his home and seized all his papers. Certainly if it had fallen into their hands, this revealing testimony would never have been made available to the world outside of South Africa.

The value of Father Huddleston's narrative lies not alone in his incisive and frank exposé of the racism of the whites in this section of the Commonwealth and the tragic entanglement of the Christian Church in a policy which so blatantly denies the essential truth of the gospel. It rests on the fact that he so skilfully describes the results of such policies as they affect the lives of people. Out of the pages of this book come the men and women who suffer under the cruel blighting of the truth, God's children who are robbed of all human dignity and whose degradation reveals the shame and folly of our race. All of which is written with the stirring urgency of one whose heart is torn by indignation and compassion. You should not miss reading this book.

Chaplet of Grace

By Basil Partridge. (Toronto: The Ryerson Press.) $4.00.

Reviewed by Dorothy Dumbrille

Basil Partridge is known for his novels about a family by the name of Pennington. In this, his latest book, he goes back to the beginning, when Harry Pennington, destined for the ministry, falls in love with Victoria Gillett. The novel is woven around their enduring love for each other and their gradual development into two distinct and strong personalities.

The lives of these two strong characters run true to type and we see Victoria differing from her husband in many things but accepting the role of Victorian wife and mother and bowing, when necessary, to his will. She has ambitions for her husband and finally realizes them.

The writing is clear-cut and competent picturing for the reader the life of an immigrant, about the year 1870. Harry and Victoria begin their ministry in St. Andrews, Nova Scotia. They have six children. When they leave the rural parish of Rothesay for the town charge of St. Jude's they have learned what it means to be in charge of the spiritual lives of others in a turbulent time of church conflicts and continual challenge. They emerge as wise and understanding leaders:

"Wisdom is the principal thing; therefore get wisdom," quotes Harry, "Yea, with all thou hast gotten get understanding. . . . she shall give to thine head a chaplet of grace," and Victoria proves that the truly wise clergyman's wife is she who knows exactly when to go away and leave her husband in peace.

Journey to Dana

By Christopher Portway. (Toronto: The Ryerson Press.) $3.50.

Reviewed by H. D. Ranns

This book is an exciting adventure story of a British N.C.O. captured in France in 1944 by the Germans. He escaped twice with his companion Gordon Primrose and had many adventures which might have ended in death. The book tells the story in a thrilling manner.

The title of the book, *Journey to Dana,* is somewhat misleading, as it is only in the last part that the reader meets Dana. Following escape in Czechoslovakia, the two men in Kralovice in Bohemia met a family who were very friendly and helpful. In this family was Dana Vlastimila, with whom Christopher fell in love. The upshot of this was that in May, 1948, they were married and later went to England.

In England the couple were very happy until hearing her parents were ill, Dana went home. For some weeks letters came

to the husband and then stopped. Puzzled, he wrote many letters to the Czechoslovak consulate and asked for a visa. The answers were always "No." Then he resolved to go to Dana's home in Communist territory without a visa. On November 16th he left England. All went well until he tried to enter Czech Communist country, was caught and imprisoned once again. His wife was brought to him by the Communist authorities and in a brief interview she asked her husband for freedom from their marriage. He gave it, went unhappily back to England, without his wife.

The Answer is God

By Elise Miller Davis. (Toronto: McGraw-Hill Book Company.) $3.90.

Reviewed by Helen Wilson

A truly inspiring book. This story is so appropriate today when mentally retarded children are finally being helped instead of hidden behind drawn curtains.

A biography of Roy Rogers and Dale Evans, it is the story of two young people who, despite life's greatest heartbreak, find life's greatest happiness.

The Answer is God tells of the miracle that led Hollywood's favourite cowboys to the mercy-seat and how they are now proclaiming their faith and belief in God to others.

BOOKS
For Summer Reading

The Sixth of June by Lionel Shapiro (Doubleday) $4.75. A war-time novel by a Canadian writer. It is well written and sustains reader interest.

"Cousin Elva" by Stuart Trueman (McClelland & Stewart) $3.50. "When humour is so badly needed in today's world we welcome a book like this with open arms."

"Early Travellers in Canada. Edited by Gerald Craig (Macmillans) $5.00. A collection of essays on pre-Confederation life in Canada . . . and what a collection! . . . a book to keep and pick up."

The Frozen Jungle by Lawrence Earl (McClelland & Stewart) $3.95. "I enjoyed this book very much. . . . A superlative adventure story of disaster and survival in Labrador."

"Birdman of Alcatraz," the story of Robert Stroud, by Thomas E. Gaddis (Random House) $4.95. The story of a convicted murderer who becomes a leading authority on birds while living solitary.

"Olive Trees in a Storm" by Morris A. Lazaron (American Friends, Middle East). Cloth $2.75, paper $1.25. The record of a journey by a Protestant, Roman Catholic and Jew through Israel and the Middle East.

The Dead Sea Scrolls by Millar Burrows (Macmillans) $7.25. Anything on this fascinating subject is of interest at this time. Dr. R. B. Y. Scott's radio series "Treasure from Judaean Caves" (Ryerson) $1.25 is a good introduction to this subject.

"Life and Language in the Old Testament" by Mary Ellen Chase (McLeod) $3.50. An eloquent and persuasive book to send the general reader back to the Old Testament. It is easy to hold and easy to read.

The Story of Man by Carleton Cook (McClelland & Stewart) $7.50. ". . . an exciting book boldly conceived and brilliantly executed. A well-informed and worthy companion takes you on a tour ranging in time through 50,000 years and in space through the inhabited earth. You won't agree with all you are told but you certainly won't be bored."

"The Illustrated Treasury of Children's Literature" edited by Margaret E. Martignoni (McLeod) $5.95 is all you need for the children. This is indeed a "treasury." It holds stories and pictures and poems to suit all moods and all ages of children, written by famous authors.

"The Voice of the Desert" by Joseph W. Krutch (McLeod) $4.50. "This book should please all lovers of nature. . . Nature IS grand and wonderful even, or especially, in the desert.

"Christianity and Symbolism" by F. W. Dillistone (Collins) $4.50. "We have come to expect from him writing of a high order of clarity and theology that is evangelical and searching. . . I found Dillistone stimulating."

Smuggler's Cave by Marianne Macdonald (Macmillans) $2.50 and *"The Wind of Chance"* (Oxford) $2.00 are two good mystery stories for teen-agers.

"Rings Around Us" by Ernestine Gilbreth Carey (Toronto: Little, Brown & Co.) $4.00. This latest book by the co-author of *"Cheaper by the Dozen"* tells in amusing fashion of the married life of this Gilbreth daughter.

An entertaining tale for holiday reading.

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THE MUSIC MAKERS

By FREDERICK J. HORWOOD

I SAW God wash the world one morning as I drove along the winding up-hill road, fringed with red hawthorn trees in full bloom. I stopped at the last bend and looked across the valley to the cosy little village where the festival was held for two days. Only the house tops could be seen through the mist which formed a sort of halo around the place. It looked like an enchanted isle suspended between heaven and earth. Somewhere among those fleecy clouds were children on their way to school; children who for two days had used their talent at the festival, by special permission of their teachers. Others played hookey. I fancy some teachers did, too. Carloads of rural school choirs came from adjoining townships and villages farther afield, with one desire—to sing in competition with other similar choirs. I wonder why I hear them singing "Jubilate" each night as I go to sleep. The home choir had never won a festival award before, but this time they sang the words and music so well that they received the trophy. Even tiny Susie and not-so-tiny Janet in the front row sang those Latin words better than the Romans ever could.

I was the adjudicator. My throne was a chair and table half-way down the church, partially enclosed by a screen.

This festival was different. Usually I feel like sneaking out the back door and going home in the dark. Not so here. I was almost the last one to leave the church at midnight. Even then there were two little people in tears because there was nothing more to do but go to bed. Perhaps there was another reason. Can you guess? The president of the festival gave me a list of all the names of those who sang and played, which is never done. That meant that the young lady who came out to play the piano was not just No. 1, but Donalda; the two who sang the duet were Mildred and Yvonne; the one who received the first prize for singing a lullaby for the baby Jesus was Sandra, not No. 4. Then I was confronted with difficult decisions to make because ten Music Makers were contestants, so I had to be very careful to give them only marks which they rightfully earned. The Music Makers did famously. Heather obtained the highest marks awarded for singing.

Next to preaching to congregations of children each Sunday, this was the happiest experience I have had for many a year. I hope next year they will have a better festival, if such is possible. I wanted to find a fictitious name for the village where it was held, but none of my Music Makers, not even the one who fastened a gold pin on my coat, could think of a name more beautiful than the real name of the village of Stirling.

The mist has lifted. School is out. The festival is now enshrined in our memories.

* * * *

We welcome the following new members to our Music Makers' Circle and invite any other young friends to join, if they can keep our pledge:

Carole Burgess (12), Stirling, Ontario; Marion Soughton (12), 1 Wagner Cres., Burlington, Ont.; Margaret Hewitt (9), Inverary, Ont.; Allan Kirk (11), Box 25, Tweed, Ont.; Susan West (8), Stirling, Ont.; Janet Heagle (9), R.R. 2, Harold, Ont.; Peggy Duncan (7), 64 Marsh Road, Toronto 13, Ont.

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New Appointment

Miss Iris Daly, former Girls' Work Secretary of the Ontario Council of Christian Education, has been appointed National Director of the Sunday School in the Home by Mail and Air, her new duties to begin July 1st.

JAPAN

(*Continued from page 7*)

Stone's work. His death was indeed a tragedy, but the establishment of a rural centre to perpetuate the memory of this good man will ensure the continuation and development of his work.

Social Service with us is linked to Evangelism. The same thing is true in Japan. Dr. Kagawa still continues his work in the slums of Kobe and other cities. Our mission has had an honourable record. Rev. Percy Price was a pioneer in the field of Social Service (and what a field it is in Japan!). Then came Dr. G. E. Bott to continue the work. His life seemed to come to an end prematurely, but on the outskirts of Tokyo the Bott Memorial Centre will provide shelter and education for many orphans in new and adequate buildings. Speaking of orphans brings to mind the plight of many children of American soldiers and Japanese women. It would seem that the numbers are not too great, but the task of caring for these children, for their education, is not easy. We are fortunate that one of our missionaries, Mr. Lloyd Graham, has been able to give time to this work, and even now, on furlough, is furthering this project.

My final impression is of a Church—sometimes hard-pressed but never defeated—alive to the challenge of the new day, and of a Church which "increasingly aware of its responsibilities and opportunities is entering upon a new era with confidence in its message and in the power of her Lord."

To Broadcast

Rev. R. W. McLauchlin, Ottawa, Ont., will broadcast over the Dominion network of the C.B.C., Sunday, July 22nd, 4.30-5.00 p.m., E.D.T.

New Appointment

Rev. C. M. Stewart, Shaughnessy Heights Church, Vancouver, B.C., has been appointed Associate Secretary, Board of Information and Stewardship. His new duties begin July 1st, 1956.

Mr. Robert McCreath on May 6th was honoured by the congregation of Central Church, Edmonton, Alberta, when he was presented with a decorative scroll expressing appreciation of his services for twenty-nine years as Clerk of Session. Rev. I. J. Kemlo, the minister, made the presentation at the morning service.

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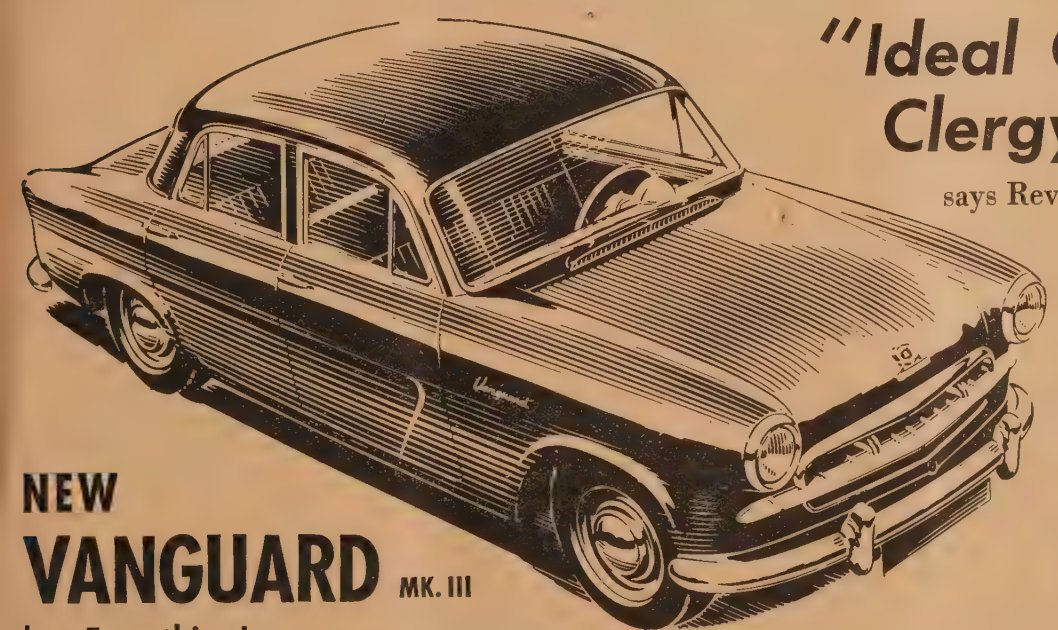

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MARY DENNY

(*Continued from page* 12)

procession measured and a record for these things had been established. Before leaving me to ponder these statistics she dropped a dirty paper bag on my desk.

" 'Fore she passed Mary said for to give yu this."

It was as I expected. Inside the bag were four little screws of paper, four cents in each. The church militant here on earth had received the last contribution from Mary Denny. I hoped that they sounded the trumpets good and loud when she reached the other side.

That was fifteen years ago and I know now that for every young preacher, bursting at the seams with proud wisdom, God has prepared a Mary Denny. Some of them hit harder than others. Mine hit hard enough. She left my green young conceit bruised and battered. It has never recovered from her onslaught. As Mary would say: so perish all the Lord's enemies.

The Church at Gibson's, B.C., welcomes visitors as they come from the Landing.

HOLIDAY

(*Continued from page* 10)

hundreds of them turn aside for an hour's worship.

In 1903, Montreal people vacationing near Shawbridge, Quebec, organized an informal service among the cottagers. Five years later a tent was purchased. In 1921 land was donated and a church actually erected at a cost of $521.

Someone acquired an old locomotive bell, to summon the worshippers to turn their boats and canoes towards the little church. In 1939 a new church was dedicated, called the Lac Marois Union Church, and the congregation has continued to grow.

A map on a small invitation card calls visitors to "come to the church by the water's edge at the bend of the road" at Norway Bay, Que., where in the well filled building, ministers, usually from Ottawa, conduct an informal service and the singing is good.

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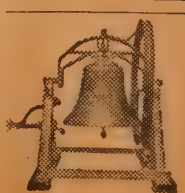

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The lovely little Church high on "Holy Hill" at Qualicum Beach, B.C., attracts many summer visitors to its services.

One of the most widespread and famous resort areas is the Muskoka district of Ontario. And here in the "Muskoka Larger Parish" the church has conducted a unique experiment in organizing 17 preaching places into one charge. Four are usually closed during the winter, but all multiply their numbers in summer. Despite the keen interest of so many churchmen who make their little Muskoka church a matter of import, the charge is still not self-supporting. During the summer over 100 ministers assist in the many services.

Throughout Muskoka the churches at Port Carling, Bala, Gravenhurst and so on flourish while the local residents work hard through their busy season. It is a matter of regret to the ministers in some of the towns that they become so quiet during the winter and there are so few permanent opportunities for the young people. But many a Muskoka boy and girl has found friends, and school and business opportunities in the big cities through the guests they met in Muskoka summer churches.

Some summers back, a city minister preached a little sermonette to his soon-to-go-on-vacation members. "Next Sunday," he said, "wherever you are, go to church. If you can't go to one of your own denomination go to one of another denomination. If you are too far away to get to church then have a service with your family and listen to a service on the radio, and if you have no radio just get your family or friends together for a service in your cottage or trailer camp or wherever you are."

Many good church people observe this custom keeping Sunday away from home as a day of rest and gladness.

Perhaps the most significant services of all are those held in private cottages for a family and a few neighbours (such as Mr. Addison writes about on "The Family Page"). The other significant feature is that so many of the summer services are non-denominational or union, and no one seems to mind. •

Dr. Kathleen Coburn, Professor of English, Victoria College, daughter of the late Dr. John Coburn, and of Mrs. Coburn, Toronto, has been awarded a Guggenheim Fellowship to continue her studies of the Notebooks of Samuel Taylor Coleridge.

Rev. Norman Coll, D.D., and his family were honoured by the congregation of Parkdale Church, Ottawa, Ont., on the 25th anniversary of Dr. Coll's ministry there. Among the gifts to Dr. Coll were a 1956 model car, a cheque and a bag containing 25 silver dollars, as well as a scroll expressing appreciation of his services; to Mrs. Coll a silver tea service and flowers to her and to Miss Norma Coll.

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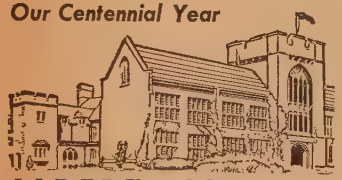

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W. M. S. Faces New Challenge

"MOMENTOUS" and "challenging" were the words used to describe the 30th Annual Meeting of the Dominion Board of the Woman's Missionary Society held in Emmanuel College, Toronto, Ont., May 22nd to 29th. "For a Changing World, God's Changeless Word" was the theme which was never lost sight of in all the reports and discussions. Introduced by the President, Mrs. John McKillop, who assured the Board that even in a revolutionary age God's word is as true now as it ever was, the theme was evident in the address at the open meeting by Rev. Wallace Merwin, Executive Secretary Far East Joint Office, Division of Foreign Missions, National Council of Churches, who spoke on "The New Day in Asia"; in the report of Mrs. Hugh Taylor, Overseas Executive Secretary, and also in the speech of Mr. Lewis Perinbam, a Malayan. All stressed the sensitiveness of South East Asia in its endeavour to achieve equality with the West, told of the methods the Church was using in meeting the problems that arise and in the Christian Community noted a deep realization of security in God's unchanging word. That troubled area of the world is the study for next year. The theme was still further emphasized by Rev. G. G. D. Kilpatrick, who led the Board in the worship services.

The challenge of the home front was realistically portrayed by Mrs. C. Maxwell Loveys, Home Missions Executive Secretary, who spoke of the unprecedented opportunities for the Church on the new line in the north, in the down town slum areas; with immigrants.

Miss Anne Ward, General Secretary, reported that to meet this challenge were needed 39 new recruits this year; 16 for overseas and 23 for Canadian work. Five short term workers were appointed to go overseas to teach English in high schools in Japan and Korea. They are: Miss Janet Arkle, Grand Falls, Nfld.; Miss Audrey Wellwood, South Brookfield, N.S., and Miss June Robertson, New Waterford, N.S., who will go to Japan, while Miss Romona Underwood of Saskatoon and Miss Donna Runnalls, Steveston, B.C., will go to Korea.

Mrs. Ernest E. Long presented the six new missionaries to be appointed: Miss Lily Chin and Miss Pauline Topp to Oriental work, Miss Eileen Connolly, in Medical Missions, and Miss Geraldine Dearing in rural work in Superior Presbytery, while the other two go overseas, Miss Marion Boyd, a dietitian, to Angola, and Miss Violet Langland, a teacher, to Japan. Two others will be transferred: Miss Isabelle Miller to Rennie's Mill Camp, Hong Kong, and Miss Mary E. Clark, to Angola.

The Evening with the Missionaries is always one of the highlights. Those reporting this year were Mrs. Isabel Flemming, as Superintendent of Burns Lake Hospital; Miss Louiza Mayova, port worker at Montreal and Quebec, and Miss Henrietta Campbell, community worker at Manning, Alberta. Home Missionaries: Miss Joy Vickery, Science teacher in Naparima High School, San Fernando, Trinidad, Dr. Florence Murray, Severance Hospital, Seoul, Korea, and Miss Dorothy Kilpatrick, evangelistic worker, Ujjain, India, of the Overseas staff.

Another highlight was the Board dinner at which the five retiring missionaries were honoured: Miss Margaret Brown, who served the W.M.S. for 43 years in China and Hong Kong, who spoke about the work of the Church on that Island; Miss Eleanor Graham, with 40 years' service in West China and Canada; Miss Ethel Halpenny, 37 years' service in Canada; Miss Gertrude Cass, with 39 years' service in Korea and Canada; and Mrs. Isabel Flemming, with 20 years in China and Canada. Miss Bernice Sinanan, scholarship student from Trinidad, was also a speaker.

Panel Discussions

Panel discussions were used to bring out particular points. Mrs. Walter Coates, Associate Missions Executive Secretary, conducted one with five scholarship students on their problems and experiences in Canada. The second very lively panel discussion followed the report of Miss Dorothy Young, Home Organization Executive Secretary. This panel was made up of representatives of Home Organization, Literature and Periodicals committees and their discussion was in answer to Miss Young's question: "If we are doing Missionary Education effectively would be lack volunteers for the work of the Church at home or overseas?" One point brought out here was that we have the channels of information and it is up to us to develop proper attitudes.

Mrs. J. R. Seaman, Treasurer, reported total revenues for 1955 of $1,253,439, an increase over 1954 of $32,219.80. All Branches exceeded their allocations. Much of the surplus is going to Gifts for Building Advance. The projects selected were Scholarships, cars for Canada, a women's hostel for Indore Christian College, and a Children's Home in Neemuch, India. An estimated budget of $1,260,000 was accepted for 1957 with $1,200,000 allocated to the Branches.

A tremendous amount of business, much of it of far-reaching and lasting significance, was accomplished during the sessions.

(1) Of prime importance was the agreement to integrate the W.M.S. share in preparation and publication of major missionary education and reading material into the new Board of Information and Stewardship set up by the General Council of the Church, on the understanding that adequate representation of groups being served be maintained on the working committees of that Board.

(2) In view of the request for the services of Miss Frances Bonwick as Editor of Missionary Education publications under that Board, it was agreed to release Miss Bonwick from her position as Secretary-Treasurer of the Literature Department as of June 30th, 1956, and that we express our deep gratitude to her for her services through the years.

(3) It approved a recommendation asking that a Commission be appointed at the next meeting of the General Council (September, 1956) to study the principle of the formation of one organization for the women of the United Church, the aim of which would be to enlist all the women of the Church for the total Mission of the Church and to study the relationships to other Boards concerned.

(4) Approval was given of the revised Plan of Integration with the Malwa Church Council in India, by which administrative control will be transferred to the Indian Church.

(5) Approval was given of a new constitution for the Evangelical Churches in Central Angola, by which control of the work will pass into the hands of the African Church.

(6) Approval was given of a constitution for the Assembly-Mission Joint Board in Korea, and it was agreed to share in opening a new station at Iri, as soon as possible.

The Woman's Associations of Niagara Presbytery have given a vigorous boost to plans for homes for Senior Citizens in Hamilton Conference. $13,000 has been raised by the women and turned over to the committee chaired by the Rev. Gordon Geiger, most of it as a result of a special Mother's Day appeal.

Tentative plans and a $50,000 budget were approved at the recent Conference sessions. One home will be erected at Grantham, near St. Catharines, and the other at Waterloo. Each Presbytery will be asked to assume an allocation.

HAMILTON

(*Continued from page* 15)

factory whistle is now jarring on the temple bells." We had Dr. D. Forsyth and our new field secretary for Christian Education, Rev. C. Ferguson. Mr. Gordon Coburn of Toronto spoke on behalf of the current Pension Fund Plan. Rev. A. C. Forrest, Editor of THE OBSERVER, was welcomed to his home Conference. Dr. A. E. MacKenzie told us of the beginnings of Albert College when four farmers in 1857 mortgaged their farms that there might be such a Church College. Dr. Ernest Thomas of Nashville, Tenn., was our devotional speaker. These among many others.

The reports were briefer this year. The Evangelism and Social Service report in a resolution protested the granting of licenses for the sale of alcoholic beverages on trains in Ontario. Our Home Mission work was dramatized, all the workers in our Indian work, All People's, etc., appearing on the platform and vividly portraying the extent of our enterprise here. The Christian Education report was also dramatized in a court scene in which the court pronounced judgment of inefficiency on our local church efforts. The Memorials Committee report brought the keenest debate, including the memorial on Pensions for a return to equalized pensions. The vote was 119 to 70 in favour of the present plan. •

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Melfort two-point charge, Prince Albert Presbytery, will be vacant August 30th. Interested ministers please write to George Newfeld, Box 87, Melfort, Sask.

Inkerman pastoral charge, three appointments, Dundas - Grenville Presbytery, now vacant. Interested ministers please write Harry Williams, Mountain, Ont.

Oxbow United Church pulpit vacant. Three-point charge. Minister required by August 26th. Communicate with A. L. Moir, Oxbow, Sask.

Saint Mark's United Church, Montreal, is now vacant. Interested ministers are invited to write Mr. W. Elliott, 7531 Second Avenue, Ville St. Michel, Montreal 38, Quebec.

Central United Church, Sault Ste. Marie, Ont., will be vacant August 1st. Interested ministers please write Dr. H. W. Johnston, 620 Wellington St. East.

Big River First United Church, a four-point charge, requires the services of a minister from July 1st. Prince Albert Presbytery. Interested ministers please write James S. Forbes, Big River, Sask.

Maxwell pastoral charge, Grey Presbytery, vacant. Four points, three per Sunday. Please write Mr. Joseph Wright, Maxwell (via Flesherton), Ontario.

Camlachie, three-point charge, Lambton Presbytery, requires minister. Interested ministers please write to David Lunam, Camlachie, Ontario.

Trinity United Church, Smooth Rock Falls, Ont., is vacant. Interested ministers apply to the Secretary, E. S. Fells, Smooth Rock Falls, Ontario.

The Emerson Pastoral Charge of Emerson, Manitoba, in the Winnipeg Presbytery, having a four-point charge with three preaching appointments, will be vacant at the end of June, 1956. Interested ministers please write Mr. T. C. Scobie, Box 67, Emerson, Manitoba.

Adoption

KING — The Rev. and Mrs. Ralph King and Elizabeth, Gravenhurst, Ont., are happy to have welcomed twins into the family circle. Christopher David and Catherine Jean were seven months old when they came to us on June 4th.

Bermuda Notes

Rev. J. A. Berridge, Wesley Church, Hamilton, Bermuda, has accepted a call from First Church, Brandon, Manitoba.

Rev. S. G. Woolfrey, Vancouver, B.C., has accepted a call to Wesley Church, Hamilton, Bermuda, and will arrive in Bermuda about Aug. 1st.

Mr. Albert L. Benjamin, Somerset Bridge, Bermuda, local preacher on the Port Royal Circuit of the Methodist Church of Bermuda, was representative to the Maritime Conference at Sackville, N.B., of which the Bermuda Synod is a part.

Deaths

REV. W. A. MacTAGGART, D.D., who died in Toronto, March 29, 1956, served only one Church during his forty-two-year ministry. He went as student minister to a little community that in a few years became part of the city of Toronto. He was ordained in 1914 just following the building of a new church, named St. Columba. Mr. MacTaggart gave such fine leadership that he became closely identified with the community and the congregation grew so fast that in 1924 a five-storey Christian Education building was erected facing St. Clair Avenue and it became the third largest Presbyterian Church in Canada. The Church entered Union in 1925. Mr. MacTaggart's twenty-fifth anniversary was marked by his election as President of Conference and Victoria University conferred upon him the honorary degree of Doctor of Divinity. He retired in 1948 but his influence will long remain. He is survived by his widow, one son, Rev. Hugh C. MacTaggart, a daughter, Mary, a brother and two sisters.

Memorial

In memory of Rev. C. Leslie Taylor, late pastor of St. Paul's Church, Ormstown, Que., a tablet was unveiled by Mrs. Taylor on Sunday, May 20th, the gift of the session and congregation. Rev. E. I. Johnston conducted the dedication service and Rev. H. S. Belbin paid tribute to Mr. Taylor. Members of the Taylor family were present.

W. M. S. Leadership Schools

Alberta Conference Branch — August 21-23—Mount Royal College, Calgary, Alberta; August 14-16—Alberta College, Edmonton, Alberta.

Bay of Quinte Conference Branch—August 20-24—Ontario Ladies' College, Whitby, Ont.

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British Columbia—Rev. W. S. Taylor, D.D.
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Saskatchewan—Rev. Ellis A. King
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London—Rev. Allen E. Duffield
Hamilton—Rev. H. W. Vaughan, D.D.
Toronto—Rev. A. Dawson Matheson, D.D.
Bay of Quinte—Rev. H. A. Mellow
Montreal & Ottawa—Rev. N. M. McMurray
Maritime—Rev. W. Fraser Munro
Newfoundland—Rev. Francis E. Vipond

British Columbia Conference Branch — During summer—3 Presbyterial Schools.

London Conference Branch — August 27-31—Alma College, St. Thomas, Ont.

Maritime Conference Branch — July 26 - 29—Berwick, N.S.

Montreal-Ottawa Conference Branch — August 13-17—L'Orignal, Ontario.

Newfoundland Conference Branch — Autumn, 1956—Presbyterial Schools.

Minister's Address

Rev. R. B. Hamilton, Secretary, Saint John Presbytery, 269 Charlotte Street, West Saint John, New Brunswick.

Publishing House Notes

Summer Reading

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MIDDLE-AGED gentleman in fairly new section of East Toronto requires a housekeeper or an elderly couple. Ideal location just off business block and close to bus route. House is a bungalow and housekeeping chores are few. Box 9, THE UNITED CHURCH OBSERVER.

4. PULPIT SUPPLY AVAILABLE

RETIRED minister desires Sunday Supply work. Rev. Frank Burgess, Box 40, Union, Ont.

5. ORGANISTS AND CHOIRLEADERS WANTED

ORGANIST - CHOIRMASTER or Organist required for Noranda-Rouyn United Church. Duties may commence any time after June 30th, preferably before Sept. 1st. Exceptional opportunities for music teachers in adjoining cities of Noranda and Rouyn. Apply – Music Committee, Noranda-Rouyn United Church, Box 21, Noranda, Que.

EARLSCOURT United Church. State experience, salary expected, and age. Duties to commence in the Fall. Write Miss Hancey, 65 Harvie Avenue, Toronto, Ont.

ORGANIST and Choirleader required for Blenheim United Church. Unlimited opportunities in the community for qualified teacher of music. Interested persons kindly apply to Mr. G. C. Shillington, Blenheim, Ont.

KNOX United Church, Fort Frances, Ontario, requires an organist-choir director. Will those interested mail direct inquiry to J. M. Steele, Box 69, Fort Frances.

6. ASSISTANT MINISTERS WANTED

VERDUN United Church, through the demands of a large Sunday School and congregation, requires an assistant minister interested in Christian Youth Education. Write to Pastoral Relations Committee, Verdun United Church, 645 Egan Ave., Verdun, Que.

7. CHURCH SUPPLIES & EQUIPMENT

CHURCH LIGHTING SPECIALISTS
Designs and Estimating Free
THE COLONIAL LIGHTING CO.
Box 192 Port Colborne, Ontario

GOWNS–choir and clerical. Samples and prices –no obligation. Mallabar Costumer, 375 Hargrave St., Winnipeg 2, Manitoba.

GOWNS–Choir and Pulpit–samples and prices upon request. Walter & Son, 174 Lauder Ave., Toronto, Ont., Dept. A 1.

23 BLACK Choir Gowns; 16 in good condition and 7 in fair condition. Contact L. H. McBride, Fruitland Road, Fruitland, Ont.

27 modern Oak Pews (curved) fully equipped seating for 220 persons, also 27 Pine Pews (straight) seating for 200. Best cash offer accepted. Apply Queen Street United Church, Lindsay, Ont.

JUNIOR Choir Robes for sale. Mrs. T. Lewis, Paynton, Sask.

8. ORGANS, MUSICAL INSTRUMENTS

CONN ELECTRONIC ORGANS

FOR your Organ problems write to PAUL HAHN & CO., 22 Bloor St. East, Toronto – 50 years' experience. T.F.

CARILLONIC BELLS

SCHULMERICH Carillonic Bells, also Organ Tubular Chimes. Write for literature to J. O. Morel, 86 Haddington Ave., Toronto 12. T.F.

9. ARTICLES FOR SALE

AFRICAN VIOLETS

PLANTS and leaves. Write for price list. Eastons –16 Thairs Ave., St. Catharines, Ontario.

TWO large roller type doors, size 11' 6" wide x 12' 3" high; could be used as a pair or singly. Doors available after July 1st. For further information contact–J. A. Coleman, 85 Bond St. W., Oshawa, Ont.

100 diff. stamps British Empire, including Ceylon, Egypt, Ireland, Malaya, South Africa, etc. 25c. with approvals. Worldwide, 31 Rowe, Oshawa, Ont.

10. ARTICLES WANTED

"THE Making of a Man" by W. D. Flatt, published 1918. Write Mrs. E. C. Scythes, 86 Teddington Park, Toronto 12.

11. RESORTS, TOURIST ACCOMMODATION

PIKE BAY, Bruce Peninsula – Holiday at "Lawrenceville" for health and relaxation, furnished cottages, spring-filled mattresses, electricity, boats and motors for rent–General store–Post Office. Warren Lawrence, Pike Bay P.O., Ont.

MUSKOKA
Gregory Inns
A Vacation Paradise on Lake Rosseau

SOME of the finest meals in Muskoka are served at Gregory Inns–quiet, informal atmosphere. Private and semi-private bathroom suites available. All rooms large and cool, many with running hot and cold water. Rates from $35.00 weekly, including meals. Open June 15th to October 16th. If your holiday occurs in July or August, avoid disappointment by writing now. Illustrated folder. GREGORY INNS, Port Sandfield P.O., Ont.

HIGHLAND COTTAGES
On Hall's Lake in Haliburton Highlands

COMPLETELY equipped housekeeping cottages –some with conveniences. Wide price range. Safe, sandy beach. Ideal family location. Folders on request. Special rates for June and September. Norm. Wallace, R. R. 2, Minden, Ont. Phone–Maple Lake 9-30.

HOUSEKEEPING CABIN RESORT

CABINS accommodate 2 - 5 guests. Inside conveniences–private sandy beach–scenic location, boats, croquet, table tennis, etc. Lower rates before July 14th and after August 11th. Ideal for young families. Write W. B. Flumerfelt, High Falls Cabins, Bracebridge, Ont.

QUIET, homey atmosphere by Lake Couchiching –large airy rooms, housekeeping if desired. 4 doors from Champlain Park. Safe bathing. Rates: day, week, or longer. E. McKean, 258 Bay St., Orillia, Ont. Phone 5863.

VISIT beautiful Riding Mountain National Park. Scenic drives, outstanding golf course, recreation for all. Stay at Lee's Holiday Bungalows, Wasagaming, Manitoba. Phone 30.

BIRCHMUIR CHRISTIAN LODGE

A SCENIC wonderland, ideal for a summer vacation.

Set amid the rich beauties of Stony Lake, with most enchanting scenery of all the lakes in the Kawartha District. Rest and play where a clean, quiet Christian atmosphere is maintained. Home-cooked meals, modern facilities, recreation and fishing at moderate prices. All rooms in Lodge and cabins have hot and cold running water, some with private and semi-private baths. Rates with meals $25.50 to $49.50, children according to age. Special rates for June. Are you planning a convention? Special rates for week-end Church Clubs and groups. Accommodation – 60 guests. Plan your vacation now and avoid disappointment. Write for folder – Mrs. Russell Cooke, 230 Charlotte Street, Peterborough, Ont. Dial RIverside 2-6573.

11. RESORTS, TOURIST ACCOMMODATION

GLENROY LODGE
on Hall's Lake in the Haliburton Highlands.
For a vacation to remember!

ACCOMMODATION is the finest in cabin or lodge; all modern conveniences. Meals are generous, home-style, the best to be had. Friendly hospitality and a fine clientele assure you of an enjoyable stay. Write Elsie and Allen Bursey, R. R. 2, Minden, Ont., or phone Maple Lake 7-R-14.

12. GUEST HOMES

"FAITH HAVEN"

CHRIST is the Answer – Christian Faith Home Accommodation–Personal Counselling–Creative Activities. Haven for those frustrated and discouraged. Address R. R. 1, Ingersoll, Ontario. Telephone 1055R. T. F.

FORMER exclusive Preston Springs Hotel is now used as a retired people's home and has a capacity for 75 guests. All rooms with private bath. Main lobby spacious and well furnished. Large luxurious sitting rooms on bedroom floors. About two acres terraced lawns at rear of building. Monthly rate, $125.00 for single room, including meals. For illustrated pamphlet and further information write PRESTON SPRINGS HOME, PRESTON, Ontario.

"RUNDLE LODGE"
Calgary, Alberta

UNITED Church Home for elderly men and women. Excellent accommodation at moderate rates. Pleasant home atmosphere. Applicants must be at least 65 years of age and in reasonably good health. For further information write The Matron, Mrs. Ross, c/o Rundle Lodge, 12th Avenue and 6th Street, Calgary, Alta. Telephone 27662.

LODGE for congenial elderly women in good health. Overlooking Georgian Bay. First-class accommodation throughout year. Rates $15.00 and $20.00 weekly. Hopewell Lodge, Stayner, Ontario.

13. REST HOMES

LOCH SLOY, Winona, Ontario. Ideal environment for rest and convalescence. Call Winona 87, Collect. T.F.

15. FOR RENT

FURNISHED bed-sitting room–kitchen privileges –middle-aged lady, non-smoker–Oakwood-St. Clair. LEnnox 5-3612.

TORONTO Suburb, for August, to minister and family–$50.00. Write–Mrs. D. M. Saunders, R. R. 1, Brimley Road South, Agincourt, Ont.

20. ACCOMMODATION AVAILABLE

MAY 15 to August 15, near University and main street-car lines. New building. Write–United Church Training School, 77 Charles Street West, Toronto 5.

21. ACCOMMODATION WANTED

A MISSIONARY on furlough, caring for elderly mother, requires small apartment or first floor rooms near Toronto. Box 10, THE UNITED CHURCH OBSERVER.

23. PERSONAL

RUPTURED?

RELIEF and comfort. No understrap. No elastic. No steel. Write: Smith Manufacturing Co., Dept. 135, Preston, Ont.

AUTHORS invited submit MSS all types (including Poems) for book publication. Reasonable terms. Stockwell Ltd., Ilfracombe, England. (estd. 1898).

PRESERVE Live Flowers Permanently. Free details. Speera, Box 596, Toronto.

Rev. Edgar Roulston and Mrs. Roulston on leaving Central Church, St. Thomas, for their new charge at Lucan, Ont., were honoured at a party when a substantial purse and flowers were presented.

Dedications

St. Andrew's Church, Chateauguay, Que., Rev. R. H. McColl, minister. Mr. James Lang, an elder, turned the first sod for the Memorial Hall, the cost of which will be approximately $90,000.00. The first service was held in that community in 1833 in the home of Mr. Lang's grandfather.

St. Albert United Church, established in 1954 in the Sturgeon Valley, ten miles from Edmonton in a predominantly Roman Catholic community, with Dr. G. H. Villett, Principal of Alberta College, as first pastor, on its second anniversary turned the first sod for the new church to be located on a hillside. Mr. J. Ralph Marshall, student minister, conducted the service, and Dr. Villett turned the sod.

Bethany Church was dedicated at Catalina, Nfld., on April 8th, the minister, Rev. L. Snow, conducting the service, assisted by Rev. R. N. Rowsell, President of Conference, Rev. L. H. Perry and Rev. A. S. Butt, D.D. Unfavourable weather did not deter some 700 people from attending. Hurricane Ione razed to the ground the partly constructed frame-work of the new building, but undaunted, the building committee began its work again with Mr. B. Paul, foreman, on the job.

Glenwood Church, Windsor, Ont., was begun in March, 1955, when the first service was held in a private home. Later public schools were used, and subsequently the new building was begun. On April 22, 1956, the dedication service took place. For a time combined with the St. James' Church, of which Rev. H. A. Bunt is minister, on July 1st Glenwood will become a separate charge with Rev. H. A. Dickinson as minister. Rev. E. G. Turnbull, President London Conference, was special speaker.

TWO FIRSTS—The above photograph received the blue ribbon at the Annual Exhibition of the Ontario Society of Photographers. Also, it is probably the first time a set from television has won an award. Television viewers of the "Round, Round World" Monday, Wednesdays and Fridays will recognize the Rev. C. A. Krug of Belgrave in the above surroundings.

The construction of the church hall is part of the Church Extension campaign of Essex Presbytery.

Bradshaw United Church on the Calvary Charge has been rededicated after a complete renovation of the interior, the greater part of the work being done by the members. Opened in 1872 this Church has given effective leadership to the community. Rev. Ernest G. Clarke, the minister, conducted the service, assisted by Mr. Robert Hamilton, lay supply on the charge in 1954. Neighbouring ministers brought greetings.

Overseas Travellers

The Moderator, *Rt. Rev. George Dorey, D.D.,* left Canada at the end of June for Great Britain where he will attend the Methodist Conference at Leeds. He will join *Dr. Ernest E. Long,* Secretary of the General Council, in Prague, Czechoslovakia, following Dr. Long's attendance at the meeting of the Central Committee, World Council of Churches in Budapest, Hungary. They will journey together to Russia.

The Secretary of the Board of Evangelism and Social Service, *Dr. J. R. Mutchmor,* will travel in Great Britain and on the continent during the summer, and will attend the Committee on International Affairs of the World Council of Churches, meeting at Arnoldshain, near Frankfurt, Germany, July 9th-14th.

Goodbye Church!

SEE YOU IN SEPTEMBER!

WHY — Do we enjoy nature and forget the God of Nature?

WHY — Do we forget to "Remember the Sabbath Day . . ." in the summer?

WHY — Do we find it hard to get into the swing of church activities in the fall?

WHY — Do we fail to keep up the Church Budget in July and August?

Make This Year Different

THE MISSIONARY AND MAINTENANCE FUND of THE UNITED CHURCH OF CANADA